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THE PACIFIC

A religious and family paper

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Take the Fruit I Give You.

TAKE the fruit I give you, says the bending tree;
Nothing but a burden is it all to me.
Lighten ye my branches, let them toss in air;
Only leave me freedom next year's load to bear.

Do my waters cheer thee, says the gurgling spring,
With the crystal coolness 'tis their life to bring?
Leave me not to stagnate, creeping o'er the plain.
Drink for thy refreshment; drink, and come again.

Can I yield you blessings? says the friendly heart.
Fear not I am poorer, though I much impart.
Wherefore should you thank me? Giving is my need.
Love, that wrought none comfort, sorrow were, indeed.

—*Lucy Larcom.*

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The incarnation and the atonement—these are the pillars of our Christian confidence and hope. These are the eternal piers upon which rests the bridge of salvation. They have not given way, and they cannot be shaken. With an ever-increasing boldness of certainty do I confess that Jesus Christ is very God and very man, and that his atoning death is the procuring cause or ground of our forgiveness —Dr. A. J. F. Behrends.

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 19, 1902.

Show Us Thy Way.

"Come, Light serene and still!
Our darkened spirits fill
With thy clear day:
Guide of the feeble sight,
Star of grief's darkest night,
Reveal the path of right,
Show us Thy way!"

The Presbyterian Statement of Faith.

The "Brief Statement of the Reformed Faith," lately sanctioned by the General Assembly of the Presbyterian Church in the United States, was printed in full in our last week's number. The space of an entire page was given to it, because it is a matter of more than usual interest beyond the limits of that particular communion. Our own churches have, in days past, had close historical relations with the Westminster Confession. We may endorse heartily what was said by a prominent Episcopal journal: "The man or the church that removes a needless occasion of division between Christ's followers does special service in hastening the coming of the Lord Jesus Christ—and that is what we think our Presbyterian brethren did last week."

Certainly, a document agreed to with so much unanimity, under the influence of leaders, some of whom have been themselves the sons of those who were men of war from their youth, must do its part in removing an occasion of division within that denomination itself. And is it not fitted to break down some walls of partition between that and other branches of the church? We recall that a once prominent Methodist preacher was so heated in his spirit as to say that the God whom he read of in the Confession of Faith was his devil! He could hardly be tempted to such intemperance of judgment during the perusal of the statement sent forth two weeks ago. We are often reminded that it is not altogether what is said that wins or repulses; it is the manner, the spirit, in which it is said. One who examines the document in question with his theological glasses on and well adjusted, will see that it makes no break with the time-honored standards. The "five points," and perhaps other distinguishing features, are all there. He that runs may read them. If they were not there, quick-eyed veterans would have detected their absence on the spot and made due remonstrance. But, although there, yet through deftness of phrase, some delicate grace of juster proportion in arrangement, and some savor of the Spirit, the points most likely to irritate do not obtrude. The temper was irenical. The softness of the answer disposes one to acquiecse rather than to interrogate overmuch. The bones of the system lie in their snug and proper place under the smooth and rounded sinews.

The statement is labeled "brief." That is, it is, say, one-tenth the length of the Westminster Confession, one-half that of the Shorter Catechism. As compared with our own statement, made in 1883, it exceeds. Our Burial Hill declaration, as far as the purely doctrinal contents are concerned, delivers itself in one-third the space. The composition of such condensed and somewhat wary articles is a delicate task. To get through even a small committee, they may congratulate themselves. But to pass a body composed of several hundred delegates without encountering more than two noes they may sing and give praise. When one compares such compends as adopted by different ecclesiastical bodies, and finds how similar they are in their main contents, it should seem as if these bodies might dwell in more obvious unity. For these compends are uniformly in the interest of comprehension.

Whether the adoption and use of this new Declaration by our Presbyterian brethren will carry as much doctrinal unity as its irenic quality would seem to guarantee, is limited by the fact that according to the language of the committee through which the report of it was introduced it was intended "neither as a substitute nor as an alternative" for the Westminster Confession, that Confession being now sent down with a few proposed revisions to be voted on by the numerous Presbyteries, and when so voted become as heretofore the one standard creed subscribed by all preachers and elders and that church. Just how the adjustment of interpretation will issue as from the long and the short documents, one may have some curiosity at least, but it should seem as if the briefer would give the tone of consent among the rank and file of the communicants. No brother who could sign this in good faith would be likely to lose his standing.

The question naturally arises as to what effect this

will have upon any unions of the several other Presbyterian churches. Will it bring them together? Or will it be one other occasion for emphasizing a difference? The movement for union among the Presbyterian families, especially in foreign missionary lands, has been prospering of late, and this declaration will be likely to give further motive and reason for such union. As respects that broader movement, known as the Federation of the churches, bearing many other names, must we expect that this irenical action of one great church will hasten the day when needless barriers to harmony and co-operation among all Christians will be taken away?

Boer and Briton.

"On earth peace"—that is to say, there is nowhere a state of war, as the term is ordinarily used. The Briton and the Boer are no longer in armed conflict. Civil government takes the place of military rule in the Philippines. The republic of Cuba is started on its independent career. Chili and Argentina have, by formal compact, laid aside hostilities for a term of years. Not for a long time have nations, in their outward relations, so nearly approximated Milton's description of the Advent season.

No wonder that throughout the British Empire a gladness so universal prevails; hardly less, it would seem, on the part of the vanquished than of the victors. The whole world must rejoice together now in anticipation of King Edward's coronation, and pray that his reign may be that of a prince of peace.

The gladness of the hour is, however, far from being unalloyed and buoyant. Both retrospect and prospect are marked with sombre lines. There are tears in the eyes which sparkle most brightly; sadness underlies the exultation; sobs check the half-uttered huzza; and from the festivities without, many an one will seek the more congenial retirement, where memory will nurse a lifelong sorrow. The cost of this South African war has indeed "staggered humanity." Two armies have been in the field for somewhat over two years, the one numbering, at times, 280,000 men (500,000, it is said, in all), the other approximately 50,000 at the beginning. The British immediate losses foot up a fatality of 21,966 men. Over 15,000 of these have fallen by disease . And they represent men in the prime and vigor of life, drawn from all parts of the Empire, representing every grade of social life from the humblest cottager to the royal household, many of them also, both in character and promise, the choicest of its sons. But to these must be added 73,982 sent home invalided, many of them permanently broken in health, taken out of the productive forces of the empire and doomed to early death. On the side of the Boers statistics are not so full, but their killed and wounded cannot be much, if any less, than that of the British. Just what their fighting force at the close of the war may be cannot be definitely stated. The latest reports are of the surrender of 12,000 burghers. In addition there are not less than 40,000 held at remote stations as prisoners of war—in Ceylon, St. Helena, Bermuda and Cape Colony. The pecuniary losses of the war are only less disastrous than that of human life—$825,000,000, and more, according to the Chancellor of the Exchequer, has been England's outlay up to the present time, every cent of it drawn from the channels of productive industry, and added to the already burdensome taxation of the nation. And even this does not make full account of expenses incurred in caring for the prisoners of war, and in bringing home the troops engaged. Nor does it take any note at all of the ruinous cost to the Boers of maintaining their unequal conflict. Of these we have no reliable sources of information. Still less are we able to compute the indirect losses—deterioration of character, loss of homes, of productive ability, and all the other inevitable concomitants of war. It is an appalling record. And one fitted to sober the most frivoolus mind. Which has suffered most, moreover, the victor or the vanquished, who shall say? The republics are destroyed. How it will prove as regards the empire it is too soon to predict.

"To what purpose is this waste?" Surely nothing but the most sacred obligations can serve for justification. Was there such in the present case? Opinions, of course, will be divided, but we imagine that outside of political circles very few could be found to regard this as on either side a necessary war. Certainly not on the part of England, in view of developments since the death of Cecil Rhodes. Whatever may have been the faults of South African leaders the English people, pre-eminently the Christian element, did not demand so extreme a measure. It was a war into which the nation was dragooned by leaders acting under selfish, largely under commercial motives. An inglorious conflict, redeemed only by the magnificent self-devotion of heroic sons! What is the practical issue? The Boers demanded absolute independence as to both foreign and domestic affair. They have lost this guerdon. But in almost every other point it would seem that they, rather than England, have come out victorious. Of the two, Britain has seemed the more anxious to close the war on any terms which might save national dignity. The terms of peace will be accepted by the world as the severest possible rebuke of the present British Government and the commercialism which has dominated it. We venture to predict that history will confirm this rebuke. We believe that it will also go down through the ages as a solemn warning against war as an arbiter of national dispute.

What, indeed, does war settle, except that of brute force? In this case is it not evident that the real work and that which will put the mettle of the British people to the test is yet before them. Upon their manner of dealing with the tremendous issues involved in reconstruction, it will largely depend whether the sanguinary struggle of the past two years shall prove an unmitigated disaster or a needed discipline, opening out into grander opportunities for Christian service. And here it is pleasant to chronicle the hopeful indications of a

chastened and repentant spirit. Certainly, the terms on which peace has been concluded are most honorable to both Briton and Boer. Now let the provisions of the treaty be carried out in a large and generous fidelity, and we may look for the breaking away of the heavy clouds which at present hang over the great South African colonies, and threaten the stability of England's rule, both at home and throughout its widespread empire.

The article by the Rev. Dr. S. H. Willey, on "The Entrance of American Congregationalism on the Nineteenth Century," is one which will repay a careful reading. It has valuable lessons for the times; and no one who cares to be informed as to American Congregationalism historically will fail to give it a reading.

Princeton University sends forth this year a graduating class of 250 persons, 134 of which number use intoxicating liquor, 40 having formed the habit after entering the University; 187 smoke and 20 chew tobacco. Naturally the query arises whether the influences in such a university, although under the direction of a great religious denomination, are much better than in the State universities, where religious work and influences are only on the side. It is another argument in favor of the small college where the students are more directly influenced by the professors and where there is more of the spirit of brotherhood and a more sympathetic interest in one another on the part of the students.

There is a strong probability that the next annual meeting of the Congregational Home Missionary Society will be held in San Francisco. The selection of a place for the meeting was left with the Executive Committee, and there is with them and with many others an inclination towards this city as the most desirable place, all things considered, for the meeting next June. An invitation has been sent from the First Church inviting the Society here, and other urgent invitations will follow soon. We believe that the selection of San Francisco for 1903 would give a great uplift, not only to Congregational work on the Pacific Coast, but to Home Missionary work throughout the entire country. A trip across the continent and a few days here by this western sea, never fails to enlarge the vision and to inspire to service. It was thus that Dr. Goodell got that inspiration which enabled him some years ago to make that masterly plea for Home Missions which gave a mighty impulse to the work from the Atlantic to the Pacific.

The New York Sun regards the call of the Rev. Dr. McConnell as successor of the Rev. Dr. Heber Newton in All Souls' church, New York, as the beginning of a transformation in that pulpit. If Dr. McConnell accepts the call it is said that "the church will cease to be the center of religious discussions exasperating to belief and grateful to agnosticism"; and will take a position more nearly in line with broad Episcopalianism. Concerning the preaching of Dr. Newton, the Sun says that it was "no nearer the received or professed theology of even the most liberal school of the Episcopal church than is the 'ethical culture' of Prof. Felix Adler." The Sun says further, however: "His opinions may not be essentially different from those of many theologians who preserve a semblance of conformity, though in their hearts they are as rebellious as he is. His distinction from them may be in the boldness with which he declares his convictions rather than in the convictions themselves." This estimate on the part of a New York daily paper of the man who is expected in California soon to occupy the pulpit at Stanford University will tend toward the strengthening of the sentiment in favor of the Christian colleges. It is fair to suppose that Dr. Newton will continue to be the same free lance that he has been in the past.

San Francisco has suffered another invasion—this time the Mystic Shriners, a body of well-to-do and well-behaved men and women, with foreign titles and Oriental dress, in whom, until one looked into their faces, it was hard to recognize American citizens. In numbers they ran up into the thousands, and are understood to be a social organization within the Masonic Order. They were here on pleasure bent, coming from homes in all sections of our great country. And this was but one of many excursions ofllowing and to follow one another in quick succession—all of which is very significant and impressive, an illustration of the changes being wrought in society through the combination of various material agencies. Space, as well as time, seem wellnigh obliterated. This visiting body packed their trunks or grips, and started on their jaunt of 2,000 or 3,000 miles with apparently no more concern than if their pleasure trip were from Boston to the White Mountains, or from Sacramento to San Francisco. In this facility for traveling, this annihilation of distance, Americans probably lead the world. We are fast becoming a nomadic people—too much so for the interests of home and the domestic virtues. The changes involved, moreover, touch life at every point. Sectional lines are effaced. People are not so much New Englanders or Californians as they are Americans. It is a consequence of this that the influence of each upon the other is much more marked than in other countries or times. Racial types are modified. Language tends to unity. Methods of business, standards of living, religious beliefs, character, everything, are undergoing radical change. And all this emphasizes the demand upon the Church of Christ, and every individual member of it, that they be alert to recognize these new conditions and so adapt both spirit and methods to them as to avoid the perils and take advantage of the opportunities thus afforded, that so these United States may minister its part toward the transformation of this world into the kingdom of heaven.

American Congregationalism Entering the Nineteenth Century.

[An Historical Study.]

By Rev. Samuel H. Willey, D.D.

A study of Congregationalism as it was entering the nineteenth century is one of singular interest. And it affords many helpful suggestions to those who are trying wisely to enter the twentieth.

To begin with, the Congregational churches of a hundred years ago were all grouped in New England. They began there in the days of the Pilgrims, and for about two hundred years had the country pretty much to themselves.

In the year 1800 Boston was their principal city, and Cambridge, near by, was the location of Harvard College, their historic seat of learning. The country farther west was but sparsely settled, except in the neighborhood of Hartford and New Haven and along the Connecticut river, where settlements began almost as soon as on Massachusetts bay.

It was the usage that as fast as lands were bought and the forests cut down, and homes planted near enough to each other for the inhabitants to assemble for divine worship, towns or parishes were laid out and the people, among other public duties, were required to build a "meeting house" for religious worship, and keep it in repair, and pay the salary of the minister. The minister was chosen by the church, and the choice was confirmed by vote of the parish or town; and for many years there were no churches of other denominations. When there were, those who maintained them were released from paying taxes for the support of the parish church, but all others were required to pay.

In the country these churches were far apart. Traveling through the woods from place to place was difficult. They could hold no frequent meetings together as we do now. Consequently, they formed no associations and organized no societies for common and benevolent action. There were no religious publications or journals, and therefore religious intelligence was very slow in getting abroad.

Up to this time there had been no common and united action by the Congregational churches as a denomination. There were about five hundred individual churches, most of them with pastors, dotted over the land; but the excitements of the times drew away attention very largely from religion. It must be remembered that the closing quarter of the eigtheenth century was wholly a period of revolution and of reconstruction, and the members of these churches took their full share in the struggle for independence of the British crown; and when it was over they bore their part in the difficult work of organizing a new government, as many of them were well able to do—for instance, such men as Samuel Adams—and were never wanting while as yet it was in its early tentative period. They were well aware that with the new century would come to them new obligations and new duties, and perhaps new trials, but just what they would be they could not foresee.

Nor did they foresee the hard trial that immediately awaited them, or the source from which it was to come. But they knew that they ought, with one consent to awake to a higher spiritual life, and to set on foot measures of moral reform. The need of it was startlingly manifest.

The Wave of Infidelity.

Rev. Dr. Dana of Newburyport describes its as it was seen, for example, in Harvard College. He says: "Our country was just rising from a long depression. Wealth and prosperity, with their usual attendants, laxity of morals and dissoluteness of manners, were generally diffused. The infidelity which had long pervaded France was spreading its contagion through our community. The public mind was unhinged and vascillating. These evils would naturally operate with peculiar power in the University."

W. E. Channing, who entered the university in 1794, says of it: "The institution was never in a worse state than when I entered it. The tone of books and conversation was presumptuous and daring. The tendency of all classes was to skepticism. Society in general was passing through a critical stage. The French Revolution had diseased the imagination and unsettled the understanding of men everywhere. The old foundations of order, loyalty, tradition, habit and reverence for antiquity were everywhere shaken, if not subverted. The authority of the past was gone, and new ones had not taken their place."

This was the time when Thomas Paine's "Age of Reason" first appeared and turned the heads of the giddy multitude. Just at the time, too, New England was greatly displeased at the course the government was taking. The vote of the Central and Southern States determined the election of Mr. Jefferson as President. This was particularly offensive to the religious portion of the people, because they thought that Mr. Jefferson who had resided in France as our representative, had imbibed the infidel sentiments then so prevalent there. They deprecated his election on this ground especially, and showed it in sermons and in public prayers.

All things considered, the prospect before the churches, as they were entering the new century, could not have been very cheering or hopeful. But what was worse than all was the fact that they were not prepared to act unitedly and harmoniously as a body of Christian churches or organized denomination, for the reformation of existing evils and for their own upbuilding. They do not seem themselves to be aware of it at this time. Their historic faith had been pre-eminently the Bible. But they had a body of Christian doctrine which had been generally held from the beginning, and in which it was expected that all ministers would, for substance, agree.

But there was a good deal of latitude in this. Every church had its own Confession of Faith and Covenant, and the minister was expected to be in accord therewith. But if he was not wholly so, it might not be speedily known, nor was there any tribunal ready to inquire into the matter if it became public. And so, as early as the middle of the eighteenth century, we find that a few able pastors came to doubt, for example, the truth of the doctrine of the Trinity, and the Deity of Jesus Christ, and the personality of the Holy Spirit. These doubts were not preached for many years. But where they were entertained the pulpits came to be silent concerning those truths and the duties that are dependent upon them. There was sufficient reason for silence concerning doubts relative to these cardinal doctrines in the fact that to preach them would cause division and disturb, if it did not break up, the "parish system," by which the church and its minister were supported from the treasury of the town. Therefore, this spirit of doubt was a very silent leaven. But along with it went all belief in the native sinfulness of man, the necessity of the new birth and the atonement, and there came to be a dislike of any anxiety and of everything that is emotional about religion, and in place of it came the desire for a calm, which ended in indifference.

By about the year 1800 this type of thought and belief came to call itself "liberal"—the name Unitarian was not used as yet—and it pervaded Boston and the churches for some thirty-five miles around that city. It did not extend beyond, except that a few individuals farther away came under its influence. The soil of that locality, or the climate, or the east wind, or some unknown influence there seemed to favor it—and does yet for that matter. It developed especially in Harvard College. There it was "modern thought." It was believed to be destined to be the ruling influence of the opening century.

Such appears to have been the expectation in the institution, and of course it had a powerful influence with its alumni and friends. Indeed, the college had come to be conspicuously the headquarters of religious liberalism. Its scholars thought they saw "new truth." Some of them entered into private correspondence with friends of Voltaire in France, and with Price, Priestly and Belsham in England.

It came to pass also that as vacancies in the offices of instruction in the college from time to time occurred, that they were filled with men in sympthy with the prevailing "liberal" ideas. There had been five such appointments within two years, but it was not publicly noticed. But in the year 1805 an event occurred that could not fail to raise an issue. The Rev. Dr. Tappan, Hollis Professor of Divinity, died. Then, in due time, came the question, Who should be his successor? The Trustees at once decided it by electing Rev. Henry Ware, who was understood to be a decided Unitarian. This was more than could be borne in silence. One prominent motive for establishing Harvard College in 1638 was the home-training of qualified ministers of the gospel. It had served that purpose according to the common understanding of what the gospel was for more than half a century. And now to have the chair of Divinity so filled as to teach "a different gospel," irreconcilable with Scripture and with the faith of the fathers, and with the understanding of the great body of Congregationalists in New England, called for an immediate protest!

It was made by the Rev. Dr. Jedediah Morse, pastor of the Congregational church in Charlestown, Mass., in an ably written pamphlet. Dr. Morse was a member of the "Board of Overseers" of the college, and had a measure of responsibility for the conduct of its affairs. He charged that the election by the Trustees of an acknowledged Unitarian to the professorship of Divinity in their historic college was a breach of trust!

It did not take the corporation long to reply "that the attempt to introduce a categorical examination into the creed of a candidate was a barbarous relic of inquisitorial power, alien alike from the genius of our government and the spirit of the people."

The Parting of the Ways.

Here was the parting of the ways. From this point there is division in the Congregational ranks in Eastern Massachusetts. The line is drawn, and the "Orthodox" remain on one side of it, and the "Liberals" go to the other. Those of the latter class residing in and about Boston, and at the college, as was natural, organized themselves into a club. They called it "The Anthology Club." Pretty soon a new publication appeared called "The Anthology," a magazine, partly literary and partly religious. Of course, it was expected to be the organ of "liberal thought."

Very naturally, in due time after that, another magazine appeared. Its name was "The Panoplist." Its prospectus said that it was published "by an association of "Friends of Evangelical Truth." And just here I pause to say that we are so fortunate as to have in our Theological Seminary Library a file of "The Panoplist" from the first number. It was kept by President Jeremiah Day of Yale College. If you examine it you will find that it is largely a missionary journal, containing the missionary news of the day from fields both home and foreign, gathered largely from English missionary publications. It also contained many very ably written articles on literary, religious and theological topics, only a few of which, however, were controversial, but those that were so must have been hard to answer. The Panoplist continued many years, and became at length an entirely missionary journal, and it comes down to us under the familiar name of "The Missionary Herald."

These two publications served to bring out the real difference between the parties, and make it known to the world. The difference was seen to be utterly irreconcilable. It pertained not only to the doctrine of the Trinity and the divinity of Christ, but to other truth fundamental to the Christian faith.

Especially was the inspiration and authority of the Bible brought into doubt on the "liberal" side. The phraseology that we hear so often nowadays was inventde then, "that the Bible is not a revelation, but only a record of a revelation."

They very generally held that "strong texts in favor of the doctrine of the Trinity, the Divinity of Christ and the personality of the Holy Spirit, must be interpolations or corruptions." They certainly held the inspiration of the Apostle Paul in very small esteem, for some of them said of him, that as he was bred a Pharisee he is perhaps in some degree tinctured with rabbinical philosophy, illustrating what they meant by saying, "There is a coincidence between the effect of prejudice on the mind of Paul and the odor which an empty cask retains of its former contents." A note by Professor Norton of Harvard on the Old Testament, rejected the opinion that Moses was in any sense the author of the Pentateuch, or that the prophets were divinely inspired to foretell the mission of Christ.

They themselves were evidently very sure that they they were on the side of truth, and that the new century would show it, and they virtually made their appeal to its decision. Rev. Dr. Kirkland, who was President of Harvard in 1810, may be given as an example. He was one of the most distinguished men of that period. He was not a controversialist, but was on the Unitarian side. His confidence in the coming opinion is indicated by a casual remark that Dr. W. A. Stearns heard him make "that the doctrine of the Trinity was now to be classed with the exploded doctrine of transubstantiation."

In the face of such differences of opinion, ministerial fellowship between the parties could not continue. Consequently, pulpit exchanges were no longer proposed with those who had become Unitarian. The separation was complete. As soon as this fact was realized by the ministers and churches generally, they rallied at once to the greater work that the new situation devolved upon them.

A Theological Seminary.

Finally, convinced that their historic college was lost to evangelical truth, they resolved to establish a better system of ministerial training than that of which it had been a part.

Candidates for the ministry, after graduating at Harvard, had been in the habit of studying theology with

some parish clergyman, for a year or more, and then applying for a license to preach.

It was now proposed to build a theological seminary which should receive the graduates from the colleges and give them three solid years' training under able professors, and then introduce them into the ministry.

There were then three colleges belonging to them to be depended on for the academic work. There was Yale at New Haven, Ct., then a little over a hundred years old; and Dartmouth, at Hanover, New Hampshire, something under fifty years old; and Williams, in Western Massachusetts, which was then beginning to send out its graduates. Each of these was recovering itself from the breaking-up it suffered during the Revolutionary War.

At Yale, in the year 1800, according to Dr. Baird, there were only four members of the church among the undergraduates. But Yale had for its President that remarkable Christian minister and scholar, Rev. Dr. Timothy Dwight. And Dr. Noah Porter says that after he had been in office about eight years, out of two hundred and thirty students then in college one-third had become Christians. So that a theological seminary, if it should be built, would not be likely to lack qualified students.

When the plan of the institution had been agreed upon they proceeded to carry it out without delay. For its location they chose Andover Hill, situated about twenty miles from Boston and Cambridge. In the raising of the necessary funds the churches were singularly fortunate, and the work went rapidly forward. And well it might, for, according to Dr. Baird, "the sums given for all purposes, though they cannot be precisely ascertained, probably exceeded four hundred thousand dollars.". But at the beginning they were careful to put on record the fundamental principles on which they had proposed to build. Having so recently lost one school through change of opinion in the teaching body, they evidently took extreme care that it should never occur in the history of the institution which they were now founding. They framed the "Seminary Creed" in terms as definite and minute as language could express, and required candidates for professorships to acknowledge and sign it before taking their seats.

But more than that. They required that they should repeat that acknowledgement and signature every five years thereafter. And they said, "If a professor should so change his sentiments as to be incapable of discharging honestly the duties of his office he ought freely to resign."

All branches of the great work of preparation were in such a state of forwardness that on the 28th of December, 1808, the seminary was opened. A very large assembly of distinguished men gathered at Andover on that occasion. President Dwight preached the sermon, and the professors were inaugurated, and the work of instruction commenced.

The Panoplist says, in concluding its account of the exercises: "If the grandeur of an occasion is to be estimated by its real importance, the opening of Andover Seminary will yield to few that do or can occur. A theological school established on a broad foundation, conducted by able hands, supported by munificence altogether new and extraordinary, is destined, we hope, to continue and flourish as long as the gospel shall be preached on earth."

Park Street Church.

In less than two years after the opening of Andover Seminary a large number of Christians in Boston joined together and built Park Street church. They built it in support of the doctrines of Grace and of the Reformation. And they defined them in twelve specific articles, very carefully expressed, and from that time there was no doubt what Park Street church stood for. It was dedicated on January 10, 1810, Rev. Dr. Griffin preaching the sermon.

The church was not universally or cordially welcomed in Boston, as we should infer from what Dr. Lyman Beecher says of the condition of things when he came, in answer to a call to become its pastor some years later. This is his description of the situation: "All the literary men of Massachusetts were Unitarian—all the trustees and professors of Harvard University, and all the elite of wealth and fashion crowd the Unitarian churches—the judges on the bench were Unitarian, giving decisions by which the peculiar features of church organization so carefully ordered by the Pilgrim Fathers had been nullified, and all power passed into the hands of the congregation."

In this last statement Dr. Beecher doubtless has reference to the "Dedham case," where, three years before, a majority of the inhabitants of the *parish* chose a Unitarian to be pastor. The church refused to receive him. A few of the church members, however, seceded from the church, and chose the Unitarian for their pastor, and commenced a law-suit against the church for the possession of the property. In March, 1821, the Supreme Court of Massachusetts decided in their favor, and established the principle that in all such cases those who act with the majority of the *parish* are the church, and have a right to the funds.

In consequence, many churches were deprived of their property, houses of worship, communion furniture, etc. But without delay they went, perhaps to another side of the public square, bought land, and put up another house of worship, very much humbler probably than the parish church, and there began their religious work anew.

The Dawning of a New Era.

These were indeed times of trial for the churches. The future looked dark and uncertain as they were entering their new century. The political situation was also a disappointment to them. And the moral and religious outlook was far from encouraging, but they girded themselves anew and made their appeal to God, who brought their fathers across the sea, and had preserved their posterity hitherto. Nor did they appeal in vain. New spiritual life appears speedily within the churches as the records of the time plainly show. And from this very time begins a new era of gospel mission work, which made that entire century memorable, and which we hope will make ours equally so.

Beginning to live for others soon developed new life within the churches themselves. Some of the older and abler ones bethought them of the newer settlements away in Northern New Hampshire, Vermont and Eastern New York, and they proposed to give a couple of their pastors leave of absence for one or two months, from time to time, that they might go on preaching tours to the new and distant settlements where there were no gospel privileges, and come home and report what they might find. This was done, and the report that these pastors brought back to their churches, of the social, moral and religious condition of the settlements which they visited, stirred them immensely, and determined them at once that immediate steps must be taken to send ministers to such places and help support them there in

the hope that churches would grow up and be able to support themselves.

The necessary steps were taken and ministers were sent, and this was the germ of our national home missionary work, expanding as the country has grown. But missionaries going into new countries must be able to furninsh Bibles for the people, for very few were found to have them. And Bibles were by no means as plenty or as cheap in 1800 as they are now. To provide them, a Bible Society was needed, and it was formed, and has done its work the century through.

But it was not long before it was also found that other good reading was needed, for books were exceedingly rare in settlements that were but just getting a foothold in the wilderness. The effort to supply the needed reading led to the formation of the American Tract Society, whose agency in the general Christian work of the nineteenth century is known to all. And so, discouraging as the times seemed to be to the churches then, it is now plain that they were especially productive of new forms of enlarged Christian activity.

Many more examples might be mentioned in proof of this, but there is one that must not be omitted. In the year 1808 there was a group of Christian students in Williams College who understood the Savior's command to preach the gospel to all nations, as addressed to *them*. The idea of foreign mssions had not then been broached in this country, and it was discussed, confidentially, between those college friends who were animated by the same spirit. From this time these young men were engaged, silently, indeed, but efficiently, in maturing a plan which finally developed in the establishment of the American Board.

After their graduation at college we find them at Andover, where they are encouraged in their plans by the Faculty. In June, 1810, they were advised to submit their case to the General Association of Massachusetts, which was to meet at Bradford. Accordingly, at the appointed time, they were represented before that body by four of their number—Mills, Judson, Newell and Nott. They first made a statement and then asked advice. Their statement was, that they had long been convinced that it was their duty personally to attempt a mission to the heathen, and they asked the Assocation whether they might expect support from a missionary society in this country, or must commit themselves to the direction of a European society, closing with this touching appeal: "The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers."

The Association was in session twenty days. Before they adjourned they elected nine of their members to constitute the beginning of the American Board, thus answering the appeal of the young men. And in calling it the American Board, they recognized its high calling to act for all in every part of the nation who might choose to employ its agency in the work of missions among the heathen. And this matter of the name, American, brings to our notice the significant fact that the members of the churches who organized the other benevolent societies, such as the Bible, Tract and the rest, named them American for the same reason.

They wanted to enlist all of every name who were in sympathy with the object in view. And they did enlist a great many from different denominations for many years, in all the leading societies. The churches of that day seemed to be taking no thought about Congregationalism as such, or its extension beyond the bounds of New England. They seem to be wholly absorbed in making effective these new agencies and missions in behalf of the gospel in the country and in the wide world.

Whether we think their decision in this particular was the wisest possible or not, it was evidently so, as they view it. And they were greatly prospered. That first quarter of the nineteenth century is known as "the era of revivals." "They became," says a competent observer, " a constituent part of the religious system of the country." They were general, not only in New England, but throughout the whole country. The religious condition was changed everywhere. The tone of morals was raised, and even political life suffered less from skepticism than had been feared, and was purified and sweetened by the presence of good and Christian men.

The population of the towns and cities, especially of New England, rapidly increased. Business prospered. The parish system of church support gave way to the voluntary system, and thereafter nobody was taxed to support any church. Nevertheless, churches multiplied more rapidly than they had ever done before. In Boston and its vicinity orthodox churches multiplied beyond all anticipation. The more the churches did for society and the world through the benevolent societies before mentioned which they had organized, the more they found themselves able to do, and the more they themselves increased in numbers and in willingness.

The Expansion of the Last Half of the Nineteenth Century.

When I began to write this paper I only proposed to trace the history of Congregationalism to its entrance into the nineteenth century. But two things remain that should be spoken of. One is the expansion of the denomination in the last half of the century to do its work in the whole United States as it had done it in New England for more than two centuries and a half. And the other is, to note briefly the century's lesson concerning the success of those churches that parted from us, retaining only our church polity.

As has been stated, at the close of the first quarter of the century, the Congregational churches were, as yet, nearly all in New England. But many of their individual members migrated to the far West, and there they joined such churches as were near enough to give them the privileges of the gospel. And, as emigration increased and carried large numbers from the New England churches to the newer Western States, they became an important element of strength in the churches which they joined, but they did very little toward planting Congregational churches outside of New England. And this course of things went on unchanged during the second quarter of the century, and was seen to be accomplishing results that surprised even its friends.

The Home Missionary Society was at this time employing more than one thousand ministers of the gospel in twenty-seven different States and Territories. They supplied more than two thousand missionary stations in whole or in part, and eighty-nine young men in connection with missionary churches were in preparation for the gospel ministry. I give these figures because they indicate, in a slight degree, the rapid development of the determination of the churches in the first half of that century that the gospel should be preached wherever in the new States there were people to hear it.

And I cannot refrain from adding a few facts showing the surprising growth of interest in foreign missions during the same period. The first band of missionaries

having been ordained in Salem, Massachusetts, on February 6, 1812, proceeded forthwith to Calcutta, in the East Indies, but without any specific field being designated by the Committee. There was then comparatively little known of the heathen world, and the Prudential Committee seem to have been unable to point to any one country and tell their missionaries decidedly to occupy it in preference to others. The missionaries were left to decide what field to occupy after their arrival in India. But before the close of the first half of the century the Board had missions in Western and Southern India, in Greece, in the Holy Land, in Asia Minor, in South Africa, in Western Africa, in the Sandwich Islands, in China, and among many tribes of the North American Indians.

Three hundred and eighty-seven missionaries had been sent from this country. Their native helpers numbered three hundred, and under their care were one hundred and fifteen churches, containing twenty-six thousand eight hundred members.

Printing was executed in thirty-three languages exclusive of the English, fifteen of which were first reduced to a written form by the missionaries of this Board. There were seminaries for educating preachers and teachers, and boarding-schools and free schools, containing many thousands of pupils. All this great work grew up from the beginning, as has been described, and was now carried on by the voluntary contributions of the churches, at an annual expense of something over three hundred thousand dollars.

But now, as the century turns into its last half, Congregationalism itself takes a new departure. Without any special encouragement from New England, a good many Congregational churches had been formed in the Central and Western States, and they felt the need of some kind of organic connection with each other and with the churches in the East. The result was the formation of the National Council, with which we are now all familiar, and the determination to plant and build Congregational churches wherever they are needed throughout the whole country. The plan went rapidly into accomplishment till the name "Congregational Church" needed no longer an explanation in any of our States and Territories.

And the result was that at the close of the last half of the century the number of churches in the United States had much more than doubled—at that time it was 5,650—and the membership also had far more than doubled, and the churches are situated in forty-four States and seven Territories.

At the same time, the work of missions, both home and foreign, had grown in like proportion. The receipts for foreign missions alone during the last year were close upon seven hundred thousand dollars, and the total receipts of the Board since its formation, in 1810, have been between thirty-two and thirty-three million of dollars.. It is with this vastly increased ability that Congregationalism enters its world-wide opportunity, now at the beginning of the twentieth century.

The Outcome of the Unitarian Departure.

It only remains to go back for a moment in our study to the early years of the century, when so many churches in and around Boston departed from the ancient, historic Congregational faith, and became known as Unitarian, and inquire what has been the outcome of that departure. Let the Word of the Master be a guide in the inquiry, "for each tree is known by its own fruit." A tree must have time to grow before it can bear fruit, and thereby show its quality as a tree; so must principles, or a religious faith, have time to work out its results, and then you may look to *them* and determine its character. The more time the better, as a test; but a hundred years is enough for a pretty good beginning. The Unitarian faith has had a hundred years of the freest possible opportunity in this country to propagate itself, and through its various agencies to make this world better. In its beginning it had great advantages. Its churches retained the ancient Congregational polity, and also their houses of worship, and had the advantages of the sacred associations clustering around them. They had the control of Harvard University, which was then a power greater than we can now appreciate, since colleges and universities have become so common everywhere. They had therefore the prestige of learning, and largely that of official and social position in Boston and its neighborhood. Park-street church felt this keenly when, in 1810, it took its stand in defence of the ancient faith of Boston. Starting with these advantages, it was evidently anticipatetd by Unitarians that their faith and doctrine would be accepted elsewhere as they were in Boston.

A notable beginning was made outside of New England when Dr. William E. Channing, in 1819, preached the ordination sermon of Jared Sparks in Baltimore. Some five or six years later Dr. Channing preached a sermon at the opening of a Unitarian church in New York, of a very decisive and earnest tone, which was published. Other Unitarian ministers preached what was then "modern thought" in several Western and Southern cities, and in some of them organized churches. As a theory of religion, Unitarianism submitted itself widely to the judgment of an intelligent people with the Bible in their hands; and this has been true during the entire century under review.

The tree was well planted, and under favorable conditions, and has had time to grow and bear fruit, that the quality of the tree may be known. The first thing to be noticed is its own growth, the success it has had in the century under review in convincing people of the truth of its teaching and attracting and organizing them for its advocacy. This is a matter of figures, and is learned by reference to the public records. The last published United States Census gives the number of its communicants in the United States as 67,749. Of these 34,610 are in Massachusetts and the rest are found in other States, principally in the larger cities. It has thirty churches in Boston and 10,000 communicants, but in other cities, one, two or, at most, three churches, which is the number in New York.

This summing up in respect to numbers must be vastly different from what was anticipated when the century began.

Dr. Priestly, living in Philadelphia in 1802, on information which he had received from New England, said with no little confidence and animation, "A great change is about to take place in New England in favor of Unitarianism." It did take place in Eastern Massachusetts, but not beyond.

The record says that 120 Congregational Churches founded before the war of the Revolution, became Unitarian early in 1800, but the number did not rapidly increase thereafter, for in 1830 there were but 193, and in 1865 there were 340, and in 1890 the number had risen to only 424, and this was during a century of unexampled progress in other religious denominations.

They all began substantially together, after the United States Government was organized, which was

a little before the beginning of the century, and at its close the Methodists had in round numbers, 25,000 churches with three and one-half million members. The Baptists, 15,800 churches, with three million members. Presbyterians, seven thousand eight hundred churches, with over a million members—the Episcopalians, two thousand eight hundred churches, with five hundred thousand members, not to mention the numerous other denominations that have arisen and grown strong in numbers during the same period.

In view of this record it cannot be claimed that Unitarianism has succeeded in convincing men of the truth of its teaching. In the long run it stands in amazing contrast with other religious doctrines in attracting to itself disciples. And the fact that it stands thus in contrast with them leads to but one conclusion and that is that its teaching must be wrong.

Not that truth is determined by majorities, but in a free and intelligent country like this, to see a religious faith, starting with great advantages, go through an entire century with no greater gain of numbers or influence, raises the all-important question whether it does not lack the essential element of truth.

As a denomination, Unitarianism has held an influential position in Boston through the century, but it has done so in no other city in the United States. It has taken no very effective part in the evangelization of our own country, or in carrying the gospel to other and unenlightened lands. I wish it to be distinctly noted that I am speaking of Unitarianism as a religious denomination, and of its history and work as seen in the records of the nineteenth century. Those records are open to all, and convey their own lesson as to the truth and value of what is peculiar to the Unitarian belief. That lesson is one of vast importance to a generation just now entering a new century. If any of us are inclined to be hospitable to the principles and methods that are distinctively Unitarian, would it not be well for us to ask the question whether there is reason to think that they will be more fruitful in the century now beginning than they have been in that which is past. And on the other hand, is not the saving power of evangelical truth manifest enough throughout the country and over all the world to show every sincere Christian disciple where he can invest his life-work to the best advantage?

In this historical study I have sketched the course of Congregationalism from its entrance upon the nineteenth century. I submit it to those who are to give shape and direction to its work in the century now beginning, and leave them to draw their own lessons from it.

What shall be the record of its accomplishments a hundred years from now Tenfold in number of churches beyond what it was a hundred years ago, more than tenfold in membership, its churches planted in nearly every State and Territory of the Union, many times tenfold in their ability of every sort, facing opportunity unlimited the world around, upheld in the work of the Master by the assurance of His presence and blessing—as a national Christian denomination, it moves on in its great service. Again, let us ask, what shall its record be?

Although the Rev. Dr. Meredith of the Tompkins Avenue Church of Brooklyn has improved in health, it is the judgment of his physicians that he will never again be able to assume any such responsibilities as he has carried in Brooklyn. Accordingly, he has asked that his resignation take effect the first of September.

Is Man Immortal?

S. M. Freeland.

Jesus Christ seems to assume the fact. Did he know? He certainly knew as much about it as we do, if not more.

Is the Greek word "aionios" the equivalent of everlasting? Being an adjective made from "aion" it might mean something simply belonging to the aion, whether it be the present or the future age. Yes, it might be so, but in the Greek language, so far as I have read it, they seem always to make it mean everlasting; and the translators of 1611 certainly knew their Greek and their English when they made "eternal" and everlasting" to be synonymous terms. "But things may be called everlasting which are not so." Certainly. And with proper proofs, sufficient reasons, the fact may be admitted in any particular case of the use of the word. But is not the hope that 'eternal sin' and 'eternal punishment' may come to an end sufficient reason for limiting the word?" If there is sufficient evidence of the fact, sufficient ground for the hope, yes. "But it is so awful to think of—such a thing as eternal evil in the world of a God of love—is not that enough to drive a man to anything of belief about the sayings of Christ?" Hardly, unless the awfulness of sin and suffering about us now, and which has been in the world for thousands of years, is enough to drive a man to say that sin and pain are not in the world of a good God—the language must be changed and we become followers of Mary Eddy and say, "There is no evil," or the followers of some others, and say, "There is no God."

But suppose that conditional immortality cannot be proven true, nor Universalism, why should anybody object to so pleasant and hopeful beliefs? "Surely, they are harmless errors, if they be errors."

If Jesus Christ made a mistake in his way of preaching to sinners; if he made a false impression by his awful warnings given to sinners, leaving not one ray of hope for hardened, guilty men, then is it not only harmless, but a blessed duty and privilege to lift the terrible pressure of his preachings and revealings—but, if not, NOT.

Prayers of Talmage's Grandmother.

"I believe in answers to prayers," says Dr. T. DeWitt Talmage. "My grandmother was a Christian woman. One night her children wanted to go to a party. She said, 'You can go, but I will pray for you.' They went, but did not have a good time. My Uncle Thomas was on his knees in his chamber before God, and after a while the farm hands came in from the barn, and said something was the matter with David, who was my father. He was praying, 'God have mercy on my soul.' A young woman whom he thought much of, Catherine Van Ness, my future mother, was soon after visited by him, and he told her of his interest in the subject of religion. She was converted, and the result was that, at the next communion service at the Sommerville church two hundred and seventy persons became members. My mother, when her little children were growing up around her, united with five mothers in a prayer-meeting, and all the children were converted. I was the last one of the family that was brought to Christ. My mother had a strong desire that her sons might be ministers, and she prayed till four of them became preachers of the gospel. I would be a wretched infidel if I did not believe in prayer."—Religious Telescope.

The United Free Church of Scotland and George Adam Smith.

No other event in religious circles in Great Britain during the last few weeks has attracted so much attention as the action of the Assembly of the United Free Church of Scotland in the case against Professor George Adam Smith. Another attempt was made to institute proceedings against him for heresy, but by a vote of 534 to 263, it was declared to be the sense of the Assembly that it was not its duty to so proceed. We quote from the London Examiner as follows:

"Friday morning saw a crowded Assembly. Members were present in full strength, and the general public packed the galleries almost as soon as the doors were opened. All eyes were turned either on Professor Smith, who quietly took a front side seat, accompanied by his brother-in-law, Rev. Dr. D. M. Ross of Glasgow, or on Principal Rainy, who had once again, even in his extreme old age, to lead the Church through another doctrinal crisis. The venerable principal was loudly cheered as he rose to submit the motion of which he had given notice. In a calm, deliberate speech, extending to almost an hour and a half in length, he argued his case. It was a speech such as few could attempt. At one time he seemed to be giving way to the critics, another to the Constitutionalists; at one time he seemed to be defending Professor Smith, and another to be condemning him. Yet his argument flowed on, and members of the Assembly began to see the point and power of the veteran ecclesiastic's appeal. While deprecating any rashness on the part of the critics, he affirmed the safety of the Bible from all attacks, and insisted that the duty of the Church was not to pronounce on questions still under discussion among specialists, but to wait patiently, hopefully and prayerfully for the issue. With masterly effect he criticised Dr. John Smith's notice of motion in favor of a committee of inquiry, and ridiculed the idea that any committee of any Church could bring to a point within twelve months all the issues raised by the critics, in order to finally pronounce upon them. He held there was no case for poceeding against Professor Smith, and asked the Assembly to accept his motion as fitted to the present circumstances. Professor Orr, who has always been regaded as a very safe while a very able theologian, seconded Dr. Rainy's motion, and urged that it was not so much the unsettled nature of Professor Smith's views they had to counteract, as the unsettled tendency of the misrepesentations of his views. He eloquently defended his colleague, and praised his personal worth and the magnitude of his services to evangelical religion. Dr. John Smith of Edinburgh then rose to move a counter motion, expressive of some dissatisfaction with the committee's report, and suggested the election of a new committee to consider in detail the points at variance. Dr. Smith is one of the orators of the Assembly, and he made a powerful speech. He had many brilliant passages, and with all the fire and eloquence of which he is capable argued for the rejection of Dr. Rainy's proposal, and urged the necessity of the Church taking up a decided position against the critics.

"Dr. John M'Ewan the leader of the memorialists against Professor Smith, had given notice of a motion in his own name, but he now withdrew it, and seconded that of Dr. John Smith. Dr. Wells of Pollokshields, was in favor of a committee conferring again with Professor Smith, and moved accordingly. Lord Overtoun seconded his motion. Professor Matin of Edinburgh, Rev. John Kelman of Edinburgh, and Dr. Ross Taylor of Glasgow, spoke in support of Principal Rainy's motion, and Rev. Murdo M'Askill of Dingwall and others spoke in favor of the amendments. The debate was very prolonged, but the speech of the day was yet to come. Professor Smith, himself was seen making his way to the platform, and there was immediately great demonstration. Members of the Assembly cheered and the public in the galleries rose in a mass, waving hats and handkerchiefs, and applauding in a manner that lacked nothing in enthusiasm. The Professor had to stand for some seconds surveying the scene, which seemed to touch him deeply, as well it might. He began quietly, but distinctly, and at once set aside the idea of a further conference, seeing the former one had led to no helpful end. He said he had been cruelly misrepresented by his critics, but bore no grudge against anyone. Misrepresentation of critical views, and not the views themselves, had, he declared, wrought the harm, and for that he was not to blame. In a fine passage, which made a profound impression, he said, 'From the bottom of my heart I believe in the Bible as the revelation of God to sinful men, a thing which found me long before I found it.' Professor Smith quoted several passages from his volume which raised the controversy to show how unfounded were many of the charges made against him, and when he sat down after speaking for about a quarter of an hour, there was a storm of cheering. Principal Rainy replied on the debate with his usual statesmanlike sagacity, and thereafter the vote was taken. Dr. John Smith's motion was defeated by that of Dr. Wells, by a large majority. Dr. Rainy's motion and Dr. Wells' were then pitted against each other, and after careful enumeration, it was announced that 534 voted for Dr. Rainy's and 263 for Dr. Wells', being a majority of 271. The result was hailed by Dr. Smith's friends and supporters with great enthusiasm, and after an exciting and lengthened sederunt, the members of Assembly were glad to be relieved. Thus ended a memorable debate which may have far-reaching consequences in the theological, and which will certainly mark a red letter day in the annals of the United Free Church of Scotland."

Prof. Smith's Defence in Full.

We give here the defense made by Professor Smith as reported in full by the London Examiner:

"The Rev. Professor George Adam Smith, on ascending the platform to address the Assembly, was greeted with an extraordinary demonstration of welcome, not only from the floor of the House, but from the spectators in the galleries, where hats and handkerchiefs were waved for some little time. Professor Smith said they would understand that it was with the very greatest reluctance that he rose to intervene in the debate. He certainly would not enter into any controversy upon the critical claims or position which were identified with his volume. He had described these fully in the statement before the College Committee, and which formed one of the papers in the case. He had said enough also with regard to the liberty that they claimed for the critical positions, and he need not say more, but he craved the indulgence of the House while in a few words he tried to dissipate once more a number of the religious misunderstandings that had gathered round the case. (Applause.) In a controversy like the present, misunderstanding must need come. They were inevitable, and he for his part, blamed nobody, and though for a winter he had been cruelly misrepresented, he at that moment cherished no ill-feeling to any for that.

(Applause.) But at the same time he thought that they ought to be dissipated, not merely out of regard to justice to himself, or to the views represented in the volume, but to very much higher interests, for he believed from the bottom of his heart—and he had had many opportunities of knowing it as a fact—that it was not the critical views that wrought harm and led many to entertain unbelief and infidel opinions concerning the Old Testament. It was the misrepresentations of the critical view. As an example, Professor Smith mentioned that the other day he received a letter from a minister of their own church in the north of Scotland, blaming him very much for having led his son astray by his views, and saying that when he asked his grown-up son to read the Bible, he replied, 'Professor Smith says the Bible is all lies from beginning to end.' Now, they all knew to what source to trace opinions of that kind. He certainly was not responsible for them. (Applause.) As to the proposed conference, he did not see how he could state any more plainly what he had already stated in his book, and what he would like to repeat before that assembly in removal of those misrepresentations which had gathered round specially his attitude on revelation. He wanted to repeat, because he could only repeat, what he had already said often enough and plainly enough, that from the bottom of his heart he believed in the Bible as the revelation of God to sinful man—(loud applause)—a thing which he might be permitted to tell Dr. Smith found him long before he found it. (Loud and prolonged applause.) He had never made any claim to discover the revelation of God through the Bible. (Renewed applause.) With regard to the authority of Christ, and the relation of the Old to the New Testament, he had never used any words in his volume or any where else to say there was any discrepancy between one Testament and the other. Nor had he paused in following out, either in his class lectures or published writings, the very close and intimate connection that prevailed between the two. He had always held and impressed on his students, as he had done in that volume, that they came from the same Divine hand, and that the great proof of their divinity was the ethical and historic closeness of connection that existed between them. In regard to that, he could not see how gentlemen had spoken as they had spoken that day on that subject. He proceeded to illustrate his views on the point by two passages, which he read from his book. Those quotations, he said, also disposed of Dr. M'Ewan's statement, that he (Professor Smith) did not touch on the authority of Christ in regard to the scriptures. With regard to the converse point, the attitude of the Old Testament to Christ, he had fully pointed out in his book how, from first to last, the spirit of Christ prevailed through the Old Testament, and how they had, from the earlier times of prophecy to the very end of the old dispensation, a large number of predictions, not merely of the appearance of an earthly Messiah, but of predictions and prophecies as to the appearance of the unseen God in human flesh and weakness, sharing the ethical warfare of His people and bearing not merely the conflict, but the curse and shame of their sins. These prophecies he had discussed, though his discussion of them had been ignored by those who had attacked him, and those prophesies he believed with all his heart to have been fulfilled by Jesus of Nazareth, and by Him alone among men. (Loud applause.) The history of the Divine passion predicted in the prophets and fulfilled in Jesus gave to the Scriptures their personal and their divine value, not their inerrancy, not this or that theory of the inspiration, whether it were that or whether it were another, he cared not, but that they, and they alone of all books that had ever appeared in the world told the story of that warfaring and suffering and loving God, who in heaven above, from all eternity, and in the person of Jesus Christ, amidst their temptations, bore their sickness, carried their sorows, and at last, as St. Peter said, 'In His own body bore our sins upon the tree.' (Loud applause.)"

The British Weekly of which the Rev. Dr. W. Robertson Nicoll is editor, comments as follows:

"We confess we have read the proceedings with very great regret. The years that have elapsed since Dr. Robertson Smith was removed from his chair ought to have taught their lessons. On the appearance of Dr. Geo. Adam Smith's book we expressed the view that, as chronicled in our Eastern Washington Church News, its tendency was conservative, and envangelical, and to this view we strongly adhere. We say advisedly that no Hebraist of the first rank now living has gone so far as Dr. Smith has gone in defence of the great evangelical interpretation of the Old Testament * * * * The United Free Church has really something better to do than to worry a man like Dr. George Adam Smith, one of the best gifts God ever bestowed upon her, one through whose words and writings there beathes always a spirit of ardent hope and of lofty and fervent love, one who beyond almost any other of her younger men has a sense of the distracted mind of this age, and a message for its questionings and its pangs."

Last week the Mystic Shriners took possession of the bay cities. This week the Elks are ruling Oakland through their carnival—a combination of amusement and advertisement. Both of these ends thus far seem to have been attained. But the specific object of this note is to make grateful recognition in behalf of those to whom our rest day is also a holiday, of the action of the directors in closing the fair grounds on Sunday. At precisely twelve o'clock Saturday night the electric lights were turned off. Thenceforward until Monday morning, the grounds were deserted save for the necessary caretakers. It was a graceful deference to religious sentiment, all the more in that it was a voluntary act on the part of the directors, ministering also greatly to the comfort of neighboring residents. Such an act will go far towards sympathetic interest in the success of the enterprise.

A Walla Walla press dispatch of June 9 says: "The Rev. Dr. George R. Wallace of Spokane, preached a magnificent sermon yesterday morning before the graduating class of Whitman College and a visiting crowd, which packed Memorial Hall from rostrum to doors. It was the annual baccalaureate address. With two or three exceptions, all the city churches were closed and the various ministers, with portions of their congregations, constituted a large percentage of the congregation. Mr. Wallace was met with great enthusiasm."

The Rev. Dr. Doremus Scudder writes from Japan of a new era in the work of the Doshisha. There are many evidences of popular approval and growing confidence. More than one hundred new students had registered for the term that was in progress at the time he wrote.

The Rev. Chauncey Goodrich, D. D., for many years an American Board Missionary in China, arrived in San Francisco on Monday, and departed at once for the East.

The Sunday-School.

BY REV. W. H. SCUDDER.

Quarterly Review. (Acts ix:16.)

Lesson XIII. June 29, 1902.

The central theme of the quarter's lessons can be stated as "The Preparation for the Universal Gospel." In lesson 1, we have the leadership of the universal movement assured in the conversion of Paul. His attainments, remarkable personality, and untiring energy are not the only elements demanding notice. The thoroughness with which he had espoused the opposite side, and the open giving of himself to destroying the Gospel was one of the means of preparing him for his real life work. Great value is attached to knowledge in a given direction when one is finally brought over to the opposite. A man like Professor Romanes who thinks his way into the heart of skepticism, writes candid vews upon the impossibility of the existence of God, and then comes into the truth, can witness with a thousand times more power, because he knows the other position so well. It is like a commander of an army, having full knowledge of force, field, fortification, and resource, going over to the side against which he first arrayed himself. In Paul's conversion, we see not only the love and compassion of a forgiving Saviour for a bitter and determined enemy, but also the "chosen vessel" for the greatest influence that ever centered itself on this earth of ours.

In lesson 2, we are reminded of the power of that Divine Spirit who fills the Church and the leaders. In that transition which was shortly to take place, there must be a decided witness to the Spirit's having occupied and blessed the old, else there would be doubt and confusion. Peter never had greater consciousness of the Spirit's presence and power than when he was used to heal Aeneas of his eight-yeared palsy. No one requested him to perform the cure, and he had no idea of it himself until the impulse of the Spirit rushed into his soul, and he knew himself as the insturment for healing. Still more marked is the case of Dorcas. The impossibility of raising the dead was sensed in the grief and woe of the mourners. The possibility of all things to God was borne in upon Peter, as Dorcas opened his eyes, called to life by that Spirit who is the lifegiver. Peter could not doubt that he had been visited by the Spirit, and Peter was the chief leader of the Church at Jerusalem at that time.

Lesson 3 emphasizes the Gentile Pentecost, as the minister of the Jewish Pentecost preaches the word to Cornelius, the Roman Centurion. Trace the similarity of thought in the two addresses, Acts 2:22-36 and 10: 37-43, noting the diversity in application according to the difference in his hearers. Nothing could have been more appropriate than this baptism of Gentiles by the Spirit in the sight of those who had been recipients of the same a little while before at Jerusalem. The preparation for the universal spread of the Gospel was thus made in the hearts of the Jewish believers. How astonishing it must have been that this outpouring of the Spirit was in answer to the prayers of a heathen!

Lesson 4 shows how thoroughly the work had been done in the case of the leader of the Jewish Christians. His declaration of the facts reacted favorably upon the Church at Jerusalem. The members at once glorified God by recognizing the Gentiles as brethren because of the unity of the Spirit, and rejoiced that the ancient word of prophecy was now being fulfilled, for the Gentiles were coming to the brightness of the rising of the sun of righteousness.

Lesson 5 transfers us from Jewish to Gentile soil, and gives a glimpse of preparation in an unlooked-for manner. Some Hellenists scattered from Jerusalem during the persecution following Stephen's stoning settled at Antioch and preached to the Grecians. The points to be noticed are, the blessing that came to the proclaimers of the Gospel who were unordained, were fugitives, and had no commission to preach. The providential preparation of Barnabas for assisting to establish this Gentile Church must here be taken into account. The lesson for us is that hearts full of faith and love for Christ must find some place for overflow, and we need not mind whether it be on national soil or no.

Peter's deliverance from prison, lesson 6, would seem a departure from the preparation, but a little search reveals a clew. The leadership of the local church seems to have passed to James. Thus, Peter is left to other work. What did he engage in? Possibly the hint in Acts 15:7 may guide us. Paul was sent to Jews as well as Gentiles; Peter to Gentiles as well as Jews. So his work was not done; he was wanted for a larger leadership than he had been intrusted with, so he is delivered from Herod, and, as some of our best scholars think, worked in Syrian towns, making Antioch his headquarters and occasionally visiting Jerusalem. Thus Peter is better fitted to preach the universal Gospel.

A new start is taken in lesson 7, indicated by the action of the Holy Spirit in separating Barnabas and Paul for missionary labors. The field, the representative enemies in Sergius Paulus and Elymas, the conflict with the "powers of darkness," represented by the sorcerer, and the identification of the apostle with the Gentiles by change of name, all indicate the scope of the work to which they were called. They did not yet speak distinctively to Gentiles, but "Preached the Word of God in the Synagogues of the Jews," Acts 13:5.

Lesson 8 brings us to the parting of the ways. The Messiah, presented by the Apostle with logic, fact, and earnestness, was rejected. The Gentiles heard that there was salvation for them through the "Saviour of all men" and eagerly embraced the opportunity of believing. From this time the persecutions invariably start from the Jews, and the ministry to the great Gentile world is entered upon in earnest.

The first effect of their work upon a purely heathen gathering is rehearsed in lesson 9. The miracle of healing the man who had never walked, and the immediate inference on the part of the populace that the gods had assumed flesh and had come to sojourn among them, are graphically narrated. It is a strong proof of the intuition that God is not far from any of us which meets us in the attempt at sacrifice. The shallowness of their belief and the ease with which feeble-minded people shift from desire to worship to determination to victimize, all meet us in the action of the Lycaonians. Nevertheless, the ground had been prepared and the seed planted. A little while after Paul returned this way and could gather the believers into a church.

Liberty, according to Christ's idea, unfolds before us in lesson 10. The difficulty was a case of assimililation, or more correctly, non-assimilation. The Jews could not assimilate Gentile habits; and the Gentiles did not wish to assume Jewish customs. The great council of Jerusalem concluded to lay no burden upon the back of the Gentile Churches. The remarkable wisdom shown in the conclusion could have been given by none other than the Divine Spirit. The virtual independence of

each church was conceded, and the right of private judgment was freely acknowledged. The Golden Rule was the real basis of the conclusion. To do unto others as we would that they should do to us, was all that these wiseacres could really recommend, courteously setting forth certain measures which the Jewish Christian held to. Thus, one by one links were dropped out and the Church universal was launched.

Lesson 11 brings us to the final step in the preparation for the Universal Gospel. The new continent was stepped upon, and the new era inaugurated that has come down to us. The Macedonian vision has been supplemented by visions from all parts of the world into which Christ's ambassadors have hastened, and the blessed Kingdom is coming. Foremost in the grand work, all the Lydias whose hearts the Lord has opened to give heed to the precepts of the gospel. It is a wonderful narrative, in its beginnings, its unfoldings, its continuance, its victories. When the end has come, and we can gather it into a single volume and read consecutively what now can only be picked up in fragments, we shall join the great throng in ascribing power and glory unto Him that sitteth upon the throne, and unto the Lamb, forever, for the Kingdoms of this world shall be the Kingdom of our Lord and of His Christ, Amen.

Christian Endeavor Service.

By Rev. J. H. Goodell.

National Prosperity. (Prov. xiv: 34; Deut. vi: 10-13)

Topic for June 29, 1902.

Our country is managed altogether too much by politicians. And these politicians have gone into that business very much as a man might go into the business of mining or butchering. The difficulty is not that they are politicians, but the mischief is seen in the *spirit* with which they are found in that occupation. Perhaps no term or work has been more distorted than politics. It has come to have a bad odor. Almost universally it is suggestive of suspicion. Men joke about it and sneer at it, if they do not more seriously condemn it. Why should they? If these words can be as reverently received as they are written, it would be well for us to remember that God was the first politician of whom we have any account. It was he who first arranged the form and administration of government. Historically, the thought and work lying next to and combined with religion was politics.

* * *

As Christian Endeavorers connecting this anniversary with our religious service, it will be well to emphasize this conception at the beginning. Politics needs to be rescued from its fallen estate in the ideas and habits of men, and restored to the sacred place to which it really belongs. When people speak of keeping religion and politics separate it is quite like insisting that the body and soul of man shall be parted. There may come a time when that can be done with advantage, but it will be in another world than this. The progress and power of Christian ideals are very much affected by the administration of public affairs in our political offices and legislative halls. The corruption of one is sure to lead to the debasement of the other. If religion is sacred, then the political management of our nation's affairs must be equally so. As Endeavorers, intent upon being true to our civic duties, we ought to enter individually into a campaign of relentless warfare against that spirit which gives rise to the phrase, "Sunday-school politics." Whenever a man insists upon clean and right plans and methods in municipal and national affairs, there are too many who are ready to respond with this phrase as a sneer at the thought. The reason is obvious. The moment that politics regains its proper position as one of the most sacred duties and privileges of human life, that instant men who now seek position in such matters for the sake of gain and power and indulgence must retire into a deserved obscurity. And there is where every politician ought to be who feels no obligation to God and has no purpose in the administration of public interests which looks to the coming of the kingdom of God in the earth.

* * *

It also comes within the province of Christian Endeavor patriotism to put in its proper place the material prosperity of our nation. Commercial and industrial prosperity are not to be ignored or spoken of as unimportant in the religious life of a people. They are important. Man's physical being is a part of his relation to God while he is an occupant of this earth. There is no piety in ignoring that fact. But it is for the Christian of our day to insist that a nation, like an individual, must acknowledge God, study his will, carry out his principles of righteousness and conduct the affairs of the public in a manner that will lead the people to thoughts of him, and to habits which will do him honor. National prosperity will never be promoted by such a devotion to manufacture and trade and enterprise as will depress and degrade the Lord's day of worship and spiritual culture, or make the study of his Word seem to be a childish thing, or cause it to appear that a man with corrupt life has any place in enacting or enforcing law. This may seem to be a radical view, but it will have to prevail. Godliness is and always has been radical and revolutionary. The modern fad that Christian life is merely a method of nurture and not a revolution in being is as evanescent as it is inadequate.

* * *

Doubtless, some, if not many, who read these lines will hold public office. Possibly some are already in such a position. If so, then it is for him (or her) to show what it is to prove by example what Christian life can do to elevate and make more effective this public service. The heroes of today are not only those who walk the quarter deck in our navy, or wear the shoulder straps in our army; but none the less are those who deliberately make their way into political life and take office with the purpose of doing the will of God in that sphere. Too many of our Christian people are shirking their duty. They talk about keeping out of politics because of its corruption. Often that excuse is more of cowardice than of integrity. It is a brave man who will take office today in our State or municipality and stand for righteousness amid the intrigue and attack of his fellows. But that is just what our nation and our cities need. And that kind of life, whenever it is undertaken, ought to receive more recognition and honor from Christian people than is now usual. The late years have proven that our country does not lack military courage, but what we need is political bravery. We do not require it in the higher offices so much as in the lower and common positions of public affairs. The rank and the file of voters need to see in local politics that the sinner as well as sin is a reproach to any people, and that the righteous man in politics exalts the community.

Church News.

Northern California.

Cherokee.—Sunday, June 8th, was observed as Children's day by each of the three Sunday Schools at Cherokee, Pentz and Stoneman School Districts. All the exercises were by local talent and were given to very appreciative audiences. The total collection for the C. S. S. and P. S. was seven dollars.

Benicia.— Six adults united with our church last Sunday, four of them being baptized on confession of faith. The Church has raised $54 for Home Missions this year in cash and pledges. The pastor begins this week with his month's vacation, during which time Rev. F. B. Perkins and Rev. W. A. Tenney will occupy the pulpit.

San Lorenzo.—W. E. Brayton of the Children's Home Finding Society gave a stereopticon lecture on the work of the Society, and an offering was made for that work. The pastor, Rev. F. F. Pearse, gave recently an illustrated lecture on "Siam, the Land of the White Elephant." The same lecture was given also before the inmates of the Alameda County Hospital.

Soquel.—The work at the Soquel church is taking on new life on the coming of the new pastor, Rev. F. M. Washburn, and family. The services are all well attended and the presence of the Divine Spirit is manifest in all the meetings. The pastor conducted a memorial service on May 25th, and also delivered the decoration address in the cemetery on May 30th. Generous offerings were taken on June 1st for the State C. E. convention, to be held this month at Santa Cruz, and on Children's Day, June 8th, for our S. S. & Pub. So. Mrs. Washburn delivered the first of a series of lectures on "Reform" on the evening of May 25th, to a large and appreciative audience. The W. C. T. U. work of the community and of the county is having large encouragment in the presence and help of an efficient national lecturer and organizer in Mrs. Washburn.

Southern California.

Los Angeles, First.—It has been found to be necessary to defer the laying of the corner-stone of the First church to July 8th.

Los Angeles, Third.—Rev. J. D. Habbick has resigned with a view to entering definitely on evangelistic work.

San Jacinto.—Supt. John L. Maile spent Sunday, the 8th, at San Jacinto, in giving Pastor Merrill a vacation tour with Supt. Case in the mountain region around San Jacinto.

Ventura.—The outline for the program for the General Association to be held in Ventura the first of October is out, and preparations are being made for a large gathering.

Pomona.—By the omission of a few names The Pacific of last week made Professor Norton of Pomona quite a monopolist. The "brief, bright talks" were not all by Professor Norton; but by President Gates, Professors Sumner, Colcord and Norton.

Sherman.—A Junior Endeavor Society has been organized; the church work is growing in every department; the electric railroad men who reside here are becoming more and more interested in the little church enterprise. Pastor Cash is very much encouraged in the work.

Buena Park.—Pastor Corbin has taken under his wing Los Alamitos, and both fields have voted for self-support and the pastor reports something new to his experience—his salary has been paid in advance. Seven were received on confession of faith at Los Alamitos and two by letter at last communion.

Pico Heights.—This church has disposed of the old parsonage and lot and with the proceeds will be able to erect a new parsonage upon their new church lot. Five were received on confession of faith and two by letter at last communion. Fifty per cent of the membership of the church are reported in attendance at the prayer-meetings. The Sunday-school is growing so that as soon as they shall have enlarged their building they may need to enlarge again.

Hawaii.

Hilo.—"The Religious Society of Hilo" was organized on the first day of June, 1867. Out of this the First Foreign church was organized shortly after. The passing of the thirty-fifth mile-stone was noted on Sunday morning, June 1st, when Rev. J. A. Cruzan preached an historical discourse, which was printed in full in the local papers. We quote one paragraph, which gives the growth by pastorates, of which there have been seven: "The growth of the church, like the growth of Hilo, has not been rapid, but there has been continuous progress. There were seventeen members when the first pastor, Rev. Frank Thompson, took charge. In the five and a half years of his service there were twenty-one additions, nine on confession of faith, an average of less than four each year. The church had thirty-three members when Mr. Forbes assumed the leadership, and during his five years and eight months' service there were thirty-one additions, eighteen on confession, an average of a little more than five each year. Of the eighteen received on confession eleven were Chinamen. When Mr. Baker's long pastorate began the church had fifty-seven members. In the thirteen years of his service there were eighty-two additions, twenty-nine on confession, an average of a little more than six each year. When Mr. Hill took charge of the church there were 104 names on the membership list, but many of them had been long absent from Hilo. The additions during his four-year pastorate were thirty-three, seven on confession, an average of a little more than eight each year. When Mr. Cruzan's pastorate began there were 140 names on the roll of members, but a thorough revision of the list, the dropping of many names and the placing of others on a "Long Absentee list" reduced the number to ninety-four. During the three years and nine months of this pastorate there have been eight-two additions, twenty-eight on confession, an average of twenty-one each year. The whole number of persons admitted during the thirty-five years is 276. The present membership is 154.

Rev. Geo. H. DeKay spent the week of June 4-10th conducting gospel temperance services in the mountains of Calaveras county. At Banner schoolhouse, Sheep Ranch, Railroad Flat and Murphys he lectured on "The Analysis of a Cocktail." At the first three places seventeen persons pinned on the little white ribbon which Mrs. Towle and Mrs. DeKay carried for that purpose. One of these was a liquor-seller's daughter, and twelve others were young men. At Railroad Flat and Banner school preaching services were held Saturday night and Sunday morning. At the latter service the twin boys of Bro. Frank Towle (Frank and Fred, five years old) were baptized. Much interest was mani-

fested in these services and it is believed that good results will follow. People came as far as six and eight miles over rough roads to services that began at nine o'clock at night, and urged the preacher to stay longer. The saloon is everywhere in these mountain regions, church privileges are very few, and the opportunities great for good work. Bro. Frank Towle, a busy man, holds occasional services at Banner and Railroad Flat, and has a splendid influence over a wide territory. We greatly need a general missionary for such work, and one could be kept busy in just such fields.

Notes and Personals.

Rev. C. D. Milliken occupies the pulpit of the First Church of Berkeley next Sunday.

The Rev. Phillip Coombe has gone to Humboldt county for a vacation of a few weeks.

Rev. J. B. Orr has been called to Wallace, Idaho, and not Green Lake Church in Seattle.

The date of the inauguration of President Gates of Pomona College has been changed to Wednesday the 25th.

Rev. F. N. Greeley and family are camping in Niles Canyon for the summer. Their postoffice address is Niles.

Rev. J. A. Cruzan closes his work at Hilo on the 6th of July, and will sail about the 10th for San Francisco.

The editor of The Pacific occupied the Richmond Church pulpit in this city Sunday morning and presented the interests of the paper and secured five new subscribers.

Miss Florence R. Yarrow expects to leave Honolulu on the 21st on the Steamer China, for San Francisco. She has a ten weeks' vacation and will spend part of it at her old home in New England.

Rev. G. M. Dexter occupied the pulpit at Hayward's last Sunday. Mr. Dexter's address is Lorin Station, Berkeley. He is ready to respond to calls for pulpit supply work anywhere in this vicinity.

Next Monday at the meeting of the ministers of San Francisco and vicinity, the Rev. J. K. Harrison will speak concerning the recent annual meeting of the Home Missionary Society at Syracuse, New York.

June first was the twenty-ninth anniversary of the pastorate of the Rev. Josiah Sims at Nevada City. The Transcript speaks of his sermon on that occasion as one which would not fail to make a lasting impression on all who heard it.

The church at Stockton gave a reception last week to the Rev. R. H. Sink and wife, the occasion being the thirteenth anniversary of Mr. Sink's pastorate. The past year is reported as the most prosperous of the thirteen, both as to finances and membership.

Rev. R. C. Brooks of Pilgrim Church, Oakland, received an urgent call last week to the pastorate of the First Foreign church of Hilo. Inasmuch as neither Mr. Brooks nor the people of Pilgrim Church feel that his work in Oakland is finished, the call was declined. During his pastorate of a little more than two years in Oakland, Mr. Brooks has made for himself a large place in the hearts, not only of the people of the Pilgrim Church, but in circles much wider.

Rev. B. D. Naylor has resigned at Grass Valley and has accepted a call to Hayyards. He begins work at Haywards the first of July. The Grass Valley Tidings-Telegraph says: "Mr. Naylor has occupied the pulpit of the Congregational Church for the past four years and has labored earnestly and zealously for the spiritual advancement of the Church, as well as for its material prosperity. He will leave the Church in excellent condition for his successor, and during his stay $1000 and more has been expended in improvements, and forty new members have been taken into the Church. Mr. Naylor is a gentleman of a particularly agreeable nature and has hundreds of friends in this city who will be sorry to see him and his estimable wife take their departure from among us. He has never failed to respond to a call of a public or private nature and the citizens generally, inside and outside of the Church, have a high regard for him."

A Cottage and Rooms and Board.

A small furnished cottage to rent; also pleasant rooms, with board. High location, magnificent view, quiet surroundings. Address, Sunny Oaks, Saratoga.

In the Way of the Spirit.

In his quaint and delightful discourse on the way in which we ought to receive intimations from God, St. Francis of Sales says: "By inspirations are meant all those interior attractions, emotions, reproaches and remorses, illuminations and instructions which God excites in us, preventing our heart with his blessings, through his fatherly care and love, in order to awaken, stimulate, urge and attract us to the practice of holy virtues, to heavenly love, to good resolutions and, in a word, to everything that may help us on our way to eternal happiness." It is impossible to read these words without receiving from them an impression of cumulative influences flowing about us with deepening current, and bearing us on our way to eternal happiness." It is impossible to read these words without receiving from them an impression of cumulative influences, flowing about us with deepening current and bearing us onward toward God. In the secret places of our own natures, far below our consciousness and beyond our knowledge, divine impulses are constantly rising to guide and steady us; in the silence and solitude of our inner lives voices are always warning, consoling and encouraging us. God is forever seeking paths of approach to our souls and, in ways past finding out, assailing us with divine influences. Every man who knows himself knows that this is true; for such an one knows that when he needs the highest that is in him he is borne mysteriously above himself and, when he listens to the lower voices, he falls mysteriously below himself. This is, of course, the very heart of Christ's truth; for he came, not to give expression to man's aspirations, but to reveal the eternal reality which justifies these aspirations and fulfills them. Nothing gives the broken and confused life of man such dignity and spiritual romance as this continual approach of God to the soul through those half-understood intimations, illuminations and instructions which St. Francis wisely calls inspirations. For this word suggests our part in this mysterious fellowship.—The Churchman.

Some men tempt the devil more than the devil tempts them.

Woman's Board of Missions for the Pacific.

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Oregon.

The W. B. M. P. is always glad to hear good news from the Branches, and the Branches again draw inspiration from the well-being of the auxiliaries. They had a rousing missionary rally in Oregon the other day —and why shouldn't they, with such leaders as Mrs. Gray and her able colleagues for foreign missions, Rev. C. F. Clapp and Mrs. Clapp for home missions, and Mr. and Mrs. Broad, who are always and everywhere an inspiration Brother Himes told us about it in The Pacific, but a breeze from beyond Mt. Shasta wafted down some things he did not say—which is the report of the Auxiliaries given by Mrs. D. D. Clark of Portland, which may perhaps be of help to others in planning for a rally. She said in part:

"In planning for the rally it has been the desire of both the home and foreign executive boards to make the day not only peasant and profitable to those who attend, but also in some way to bring every auxiliary and church in the State within the influence of the meeting, to form, if possible, a circle round which an electrical current of inspiration and helpfulness might flow. But Oregon is a State of magnificent distances; the churches are scattered; in some of them the members living miles apart, so that meetings among themselves are attended with difficulty, and to send delegates over plain, mountain and river that they may join us, hand with hand, look from eye to eye, and catch the magnetism of personal touch, is in many cases, out of the question. It is equally impossible for the rally to go to them. How, then, to bring each and all into the circle has been a puzzling question. Perhaps another year it will be more easily solved This year, as usual, a letter of invitation to this meeting and of inquiry concerning their work, was sent to each church. While less than half have responded by letter, these without exception have manifested a warm interest in missionary work, and a firm determination to press forward along all lines that tend toward the spread of Christ's kingdom. Time will not permit reading the reports in full, but they are in many respects most interesting. The extracts show that the race is not always to the swift, nor the battle to the strong, and that a little city with few men (or better still, women) in it may hold out against a great army of indifference and save the city."

We happen to know that in preparing for this rally one subscriber at least was gained for The Pacific, and that because of the missionary letters that are published in the Women's Board Column.—S. M. F.

He is a fool that praises himself, and he is a madman that speaks ill of himself.

Whitman College.

By Iorweth.

It was the privilege of the writer to spend a few days at Walla Walla and enjoy some of the rich feasts connected with the commencement exercises of Whitman College. This institution has closed the most prosperous year in its history. On Sunday morning, June 8th, Rev. Geo. R. Wallace, D. D., of Spokane, preached the baccalaureate sermon. The sermon dealt with man's relation to his Maker, and to his fellow-man, and the subject was treated in a masterly and interesting manner. On Monday evening the oratorical contest took place, when five young men delivered orations of a high order. The purpose of the contest was to choose one to represent the college in the inter-collegiate oratorical contest next fall. The subject of the winner, Mr. H. E. Brown of Dayton, Wash., was "Orange and the Reformation." The report of President Penrose to the trustees showed that the year had been one of steady growth and inprovement. The enrollment of students was 261. Great and important improvements are now in progress on the college campus, which when completed, will make it one of the finest in the State. Through the kindness of friends whose names are withheld, a fine tower clock has been placed in the tower of the Memorial building, in memory of Mrs. S. B. Linnard of Philadelphia, Pa. Through the generosity of the gas and electric light company and the City Council it is lighted at night without expense to the college. At the beginning of the year, Dr. Pearson the great benefactor of the college, offered another $50,000 to the endowment fund on condition that a girls' dormitory be erected. The conditions have been met, the first story of the hall is up and will be completed by the beginning of the next school year. Mr. L. Ankeney of Walla Walla gave $5000 for the girls' hall, and Rev. and Mrs. E. L. Smith, Seattle, $5000. This last addition to the endowment fund, will bring it up to a quarter of a million dollars.

Class day exercises were held on the Ladies' Hall lawn on Tuesday afternoon, and in the evening the faculty and students of the conservatory of music gave a concert. The college dinner, prepared by the Walla Walla Woman's Club was enjoyed at noon Wednesday, after which the speeches were profuse, spicy and rich. About 200 were seated at the tables in the college chapel, and the decorations were beautiful. President Penrose acted most felicitously as toastmaster.

Prof. L. T. Anderson who began to teach at the institution when it became a college twenty years ago, represented the faculty in a speech full of interesting reminiscences. Prof. Anderson has been all these years, and continues to be, one of the most popular and best teachers. The other speakers were Colin V. Dement, University of Toronto; W. H. Kirkman, for old students; M. D. Walters, class of '02; Rev. W. W. Scudder, for Washington; Rev. J. Edwards, for old friends; Dr. Myron Eells for the old and the new. At the close of his address the latter presented to the President several valuable papers of the late Cushing Eells, the founder of the college. They were his diplomas from Williams College, East Windsor Theological Institute, now Hartford Seminary, Commission of the American Board, and other papers. They will be preserved in the archives of the college. The graduating exercises took place Wednesday evening, when three young men and three young women delivered orations and received their degrees. The subjects of the orations were: "Time, the Final Arbiter." "Our Navy." "A Champion of Protestantism." "The Debt of the

East to the West." "The Twilight of the Revolution." "The Industrial Educational Development of the South." They were all of high order from literary and oratorical standpoints. Among the graduates was Melancthon D. Walters of Spokane, son of Rev. T. W. Walters, a young man of unusual promise, having already obtained a lucrative position in California. Whitman College has made marvellous progess under the present administration. It struggled with poverty for a decade or more, but has now grown to comparative strength and is a recognized power in Walla Walla and the whole "Inland Empire." Its present condition is a prophecy of its future greatness.

Eastern Washington.

Rev. F. C. Krause of Hilliard has accepted a call to the church in Juneau, Alaska, succeeding Rev. W. H. Davies, who has also acted as Superintendent of our missionary work in Alaska. Mr. Krause has done a remarkably good work in Hilliard and vicinity. He leaves with the choicest good wishes of all who knew him. His church regrets much to surrender him.

Rev. J. B. Orr, whose last pastorate was Santa Cruz, Cal., has accepted a call to reorganize and serve our church in Wallace, Idaho. A number of Congregationalists in that city have been without a leader for a long time, but have rallied with remarkable enthusiasm to the reorganization of the work. Many leading business men have declared their intention to co-operate with Mr. Orr, who will begin regular work in the opera house at the end of June. Under Mr. Orr's leadership it is believed a strong church will be developed.

The baccalaureate sermon at the commencement of the Washington Agricultural College and School of Applied Sciences, was preached at Pullman on Sunday, June 15th, by Rev. George R. Wallace of Westminster church, Spokane. The address to the College Y. M. C. A. and Y. W. C. A. was given by Rev. Austin Rice of Walla Walla.

Couer d'Alene.

Washington Appointments for Rev. and Mrs. L. P. Broad.

June 15.—Plymouth and Pilgrim Churches, Seattle.

June 17-18-19.—Green Lake, Columbia City and Taylor Street Churches, Seattle.

June 22.—University and Edgewater Churches, Seattle.

June 24-26.—Churches of Whatcom, Marysville, Everett and Snohomish.

June 29.—First and Second of Tacoma.

July 1-3.—Ahtanum, North Yakima, Ritzville.

July 6.—Westminster, Pilgrim and Plymouth Churches of Spokane.

July 8-10.—Colfax and Pullman, Washington, and Genesee, Idaho.

July 13.—Walla Walla First and Whitman and Eells' Memorial.

Possibly Dr. and Mrs. Broad can be persuaded to look in on the Coeur d'Alenes also on their way home.

A Time to Laugh.

She: "The Browns called on us last week, you know." He: "Yes." "Don't you think it is about time we should retaliate?"—Indianapolis Press.

Oregon Letter.

By George H. Himes

Rev. J. J. Staub continues to improve, and is serving his church with his accustomed faithfulness again.

The improvements of the Mississippi church plant during the past few weeks have been considerable, and involved the expenditure of nearly $400. Hot and cold water, with bath room and proper sewage facilities, have been added to the parsonage, and the church is about to be newly papered and painted. The amount to be raised was equitably divided up among the several societies, and all worked faithfully and harmoniously to the end, so that all betterments have been paid for, and no harassing debt is left as a legacy of the improvements.

Rev. F. V. Jones is growing in the esteem of the membership of the Hassalo Street church, and all others who have come into personal relations with him. He has an excellent field and is doing a good work. Word reached the writer highly commendatory of his baccalaureate sermon today at Forest Grove.

Rev. Howard N. Smith, the newly appointed Superintendent of the C. S. S. & P. S. for Oegon, and his family arrived here last Wednesday. He will begin active field work as soon as he can get his family settled—no light task as those desiring houses can testify. With all the more than two thousand which were erected last year, and the hundred completed this year and the other hundreds now in process of completion, the matter of house-hunting is no light task. Mr. Smith has an agreeable personality, and gives the impression that he will be able to do excellent work in the line of his appointments. A most hearty reception should be given him, for thereby can the cause he seeks to promote be greatly assisted.

For a great many years Forest Grove has been in a peculiar sense a sort of a Congregational Mecca, by reason of the presence in that beautiful town of Pacific University. But few persons could visit the place for any length of time without learning something about Mrs. S. A. Sloan, the keeper of the oldest hotel there. "Mother Sloan," as she was familiarly known, had a warm place in the hearts of the whole community, and the students who have gone out from there in the years gone by have had a warm place in their hearts for her. Her peaceful and comparatively uneventful life came to an end a few days ago at the age of 72, without pain or warning. Rev. Daniel Staver preached the funeral sermon, and the attendance at the service was so large that it was thought fitting to hold it among the oaks, which have been her constant companions for more than forty years.

Recently President Frank Strong of the University of Oregon was elected Chancellor of the Univrsity of Kansas. The call has been accepted, and Dr. Strong will enter his new work with the beginning of the school year. His departure is positive loss to the educational forces of this State. President P. L. Campbell of the State Normal School at Monmouth has been chosen as his successor.

It is a matter of interest to know that a granddaughter of "Grandma Brown," who began the school for orphans out of which Tualatin Academy and Pacific University have grown, has recently been appointed to a scholarship in Columbia University, New York. Her name is Miss Liberta Brown. She was graduated at Pacific University several years ago, and for the past two years has been teaching in our sister State to the north.

The Children's Day exercises in the First church of

this city last Sunday were of a most delightful character, and were unusually well attended. A feature of decided interest was a short address from Rev. Dr. E. L. House.

Mrs. Frederick Eggert, after a most interesting experience of several weeks in attending the great anniversary meetings of some of our missionary bodies, and visiting old-time friends, returned home a few days ago. In a short time she will go to her delightful summer home at Eggermont in the charming Hood River Valley, and remain for the greater part of the summer for needed rest and to gather inspiration from the grandeur of her surroundings for vigorous and earnest work for the kingdom in the future.

This is a red-letter day in the history of the First Christian or Disciples' church in Portland, inasmuch as the service of dedicating a new handsome and commodious church edifice took place this m nronig .ievvRla dious church edifice took place this morning. Revival services have been conducted in the church for several days by Rev. Charles R. Scovill, LL.D,. with gratifying success.

Portland, June 15, 1902.

Acorns from Three Oaks.

Aloha.

Saratoga Tent Meetings.

Sunday, June 15th, a series of tent meetings closed with all-day union services. In every way, except the distinct holding-up of new hands for Christ, they have been a success. The weather has been ideal. The pastors have wrought in delightful harmony. They have preached in turn and spoken well. There has been no evangelistic art displayed. Plain and loving presentations of truth have been made and men invited in any way they wished to make manifest their interest in Him who is altogether lovely. But California indifference has been hard to overcome. Christians have been edified and love each other more. Music has been sweet. Stereopticon pictures have been pure and pleasant and the profits have paid the singing evangelists' way. A great many young people have been well indoctrinated. Expenses have been promptly met. We all communed together yesterday. In the evening services we thanked the pastors for leading us into such fellowship, and voted to consider the matter of buying a tent of our own that like services may be multiplied in coming years. The saint who seeks a field in which to devote some consecrated money may well come and study our little foot-hill town. Pray for our littl e Jerusalem. Some of us love her very much. Her highest prosperity is our life.

An Era of Improvement.

Brother Barnard of Oakland told me when I came down here that I would see the foothills of the Santa Cruz mountains become a great resort for the home-builders from the cities. His prophecy about increased railroad service is already fulfilled. The S. P. R. R. Co. send frequent and satisfactory trains to Los Gatos by both broad and narrow-gauge routes. Our genial and generous friend, Geo. W. Scott, has built a fine home and he fills it with happy guests. We are only sorry he did not builr nearer Saratoga. Mr. E. H. Kittredge has improved a beautiful Saratoga ranch, and enters into the hopes and plans for improvements. Mr. Levi Scott and family have brought the Postlethwaite ranch and are an addition already to our fellowship. The young people of the three societies in the town have a moonlight social there on June 19th.

The advertisement in The Pacific has brought Christian guests to Mrs. Howard's renovated Oak Grove Cottage, and more are coming. Many gave thanks yesterday in the tent praise-meeting for our beautiful country and pleasant neighbors. Beautiful country and blessed people combined make a Beulah Land.

Highways of Holiness.

I do not dare write this heading to an acorn as a fact, but I do write it as a prayer and an honest aspiration. We do certainly know that the railroad managements of this great State have grown much in courtesy to the traveling public in these late years. The posters of the lamented Towne, which yet decorate the office windows are kindly as a C. E. circular and have borne fruit. There are as gentlemanly and genial Christians among the railroad men as can be found in any great corporations. Appreciating and fellowshipping them in their often arduous toil, will help to increase their number. God bless them all who do what they can to serve the king on their iron highways.

The air is full of plans to put a railway on the west side of the rich Santa Clara Valley. Saratoga hopes that some one of the four corporations talking about it will bring her nearer the friends about the bay. May every spoke driven hasten the King coming!

Gems from Joseph Cook.

The departure of the great lecturer makes it seemly to present our readers with some specimens of his style, some touches of the truth which he was accustomed to impart. We have carefully selected them from a complete edition of those lectures which will long remain his enduring monument:

Cant is the use of cooled cinders in place of glowing coals.

The most appropriate prayer, when one takes up the penny newspaper, is an invocation of the spirit of unbelief.

Safe popular freedom consists of four things, and can not be compounded out of any three of the four—the diffusion of liberty, the diffusion of intelligence, the diffusion of property and the diffusion of conscientiousness.

The secret of Mr. Moody's great usefulness is in a combination of three things—his total and immeasurably glad self-surrender to God, his fervid oratory alive in every part with biblical truth, practical sagacity, and fathomlessly genuine consent to conscience; and his most uncommon good sense in organizing religious effort in those forms which bring the converted and the unconverted face to face in conversation, biblical study, and prayer.

By Nature we mean always God's will expressed in his works.

There are six universals in the Bible, and these have been mistaken for a seventh universal which is not there. Universal atonement, universal benevolence of God, universal providential care of God, universal prevalence of the gospel, universal resurrection, and universal reign of Christ—these six universals are in the Bible. They have been mistaken for a seventh universal, namely, universal salvation, which is not there.—Zion's Herald.

Christian men and women, do you go through the world with your lips closed about Him whom you say is your one true love, with lips locked concerning him that you regard with your deepest and strongest affection?—Maclaren.

Our Boys and Girls.

Work for All.

While walking by the mossy bank
I saw the raindrop fall,
I wondered what one drop could do,
So tiny and so small.

But soon I saw another come,
With many, many more;
And then the ground grew wet and moist
From heaven's bounteous store.

I saw the busy, busy bee,
Flit oft from flower to flower;
No store it had that I could see,
But still it worked each hour.

O let us learn the simple truth,
And ever bear in mind
That everything that God hath made
Is useful in its kind.

So we may work for Jesus, too,
Though we are only small;
He'll give us more and more to do,
For He has work for all.

—By Emma Pitt.

The Life of an Apple Woman.

In his "Investment of Influence" Doctor Hillis tells the story of a London apple woman.

Her life lay among the poorest of the poor. Her only means of living was the peddling of fruit from a basket. She was a daughter of the gutter, the offspring of the London tenement, than which there is no more sunless or degrading birthplace in the world. Cold and the poverty that means frequent hunger and sometimes eventual despair were the condition of her life. But an English author searched out her career, and as Doctor Hillis remarks, "Her story makes the story of kings and queens contemptible."

For forty-two years this poor woman had dedicated herself to the rearing of those waifs of the street who have no knowledge of father or mother, and who are blown hither and thither, perhaps to lifelong imprisonment, perhaps to suicide, certainly to starvation and crime.

In her back room, in the cellar of one of the most lawless tenements, she had an ash-box, which was continually in use either as a cradle or as a bed. There a chance visitor might at any time have found one, two or three wee orphans, whose lot was even harder than her own.

During these long years this woman reared some twenty orphans, with as much solicitude as if she had been their mother. She gave them home and bed and food and education.

Her maternal instinct, beautiful as the Madonna's own, and large as womanhood itself, gave to these forsaken little waifs more than she herself knew. She felt that there was another and a purer world beyond the fighting and the filth, the hunger and the crime to which she had been accustomed, and from which she could never hope to escape; and with this feeling she taught them to look for better things, both here and hereafter. She enabled them to attend school, saw that they acquired some knowledge of useful trades, and finally, when, one after another, they grew to a more self-dependent age, she helped them off to Canada, and to the United States and to Australia, that they might begin life for themselves.

The life-history of this poor London apple woman is an exotic blossom of the slums. With her misshapen face, but exquisite smile, with her disfigured body but beautiful soul, she seemed as she lay on her death-bed like one over whom God's loveliest angels bent.

She has gone to her reward, but her example of devotion remains a living essence of good in the midst of evil. It ennobles poverty. It signifies opportunity. It illustrates Christ.—Selected.

How Frank Won.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Marks, said to him, "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the *money;* but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added, "'They fail, and they alone, who have not striven.'"

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is too true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize which comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"'Straight from the Mighty Bow this truth is driven:
They fail, and they alone, who have not striven.'

"'That's a fact,' I said to myself; and I went straight to work, and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank; you did not fail, after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

Pass It On.

Once, when I was a school-boy, going home from the far-away little town in which I dwelt, I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and, that being settled, I thought in my innocence that I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money,' said I in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him.

Instantly he took off the cap he wore, with the gilt band about it, and held out his hand.

"I should like to shake hands with you," he said.

Then came the explanation—how that, some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood. "I never thought the chance would come for me to repay it," said he, pleasantly, "but I'm glad it has."

As soon as I got ashore I told my father what had happened.

"Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. You remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying; a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What's the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me, the forgotten story of long ago. Here, then, was

my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago and of the kindness to me. "Now, today," I said, "I pass it on to you; and, remember, if you meet with any one who needs a kindly hand, you must pass it on to them."

"I will, sir, I will!" cried the lad, as he took my hand, and his eyes flashed with earnestness.

I reached my destination, and left my little friend. The last sign I had from him was the handkerchief fluttering from the carriage, as if to say, "It is all right, sir; I will pass it on."—Home and School Visitor.

Church Collections in Holland.

A Sunday among the staid burghers of Holland gave Mr. Clifton Johnson an opportunity to see three church collections taken up in rapid succession. He had asked to be directed to a characteristic country church in an outlying village. As a result he went by train from Leyden to a little place with an unpronounceable name, where there was a church as severe in its simplicity as the meeting-houses of colonial New England.

It resembled them, too, in its chilliness; for there was no attempt at warming it, and the people were dependent upon foot-stoves of the old-fashioned type that was beginning to go out of vogue in America a hundred years ago. Several score of these little boxes stood in the church entry, neatly piled against the wall, ready to be filled with smoldering peat and supplied to the worshipers as they came in.

When the time for the collection arrived, a man started out from the railed-off space before the pulpit, which space was occupied by the elders, and with a black pocket at the end of an eight-foot pole proceeded to his task. With this accessory he could reach clear to the end of a pew, only he had to be careful not to hit some worshiper with the butt end while making his short reaches.

Everybody in the congregation put in something, and the collector made a little bow every time a coin jingled in the pocket. He had gone about half-way round when another elder started out with another bag and pole. The writer wondered he had not started before. His purpose, however, was not to help his fellow-collector finish the work. Instead, he started just where the other had begun and passed the bag to the same people; and every one dropped in a coin as faithfully as he had done the first time.

Nor was this the end, for the second collector had no sooner got a good start than a third stepped out from the pulpit front with bag and pole, and went as industriously over the ground as the two others had done. He was just as successful as his predecessors.

Things were getting serious. The stranger had put silver in the first bag, but fearing that the collection might continue indefinitely he dropped copper coins in the second and third bags, and was not a little relieved when he saw that the rest of the men in the elders' seats kept their places.

Later he learned the secret of the process. The first man collected for the minister, the second for the church, and the third for the poor. As each member of the congregation contributed one Holland cent to each bag, it seemed as if a little calculation might have saved much collecting. The sum of the three deposits would in our money be about one and one-fifth cents for each person.

At the moment when the bags began to pass the minister gave out the hymn, but the congregation finished singing it long before the collection was over. There did not, however, ensue one of those silences during which you can hear pins drop and flies buzz, for the minister ignored the collectors, who were still busy making their halting progress through the aisles, and promptly began his sermon.—Youth's Companion.

From Association Men, New York City.

MISS GOULD'S GIFT TO THE NAVY.

The magnificent and complete seven-storied building erected for the use of sailors and marines of the Brooklyn Navy Yard by Miss Helen Miller Gould, and costing nearly half a million dollars, was dedicated Thursday morning, May 15th. The presentation address was made by Miss Gould and accepted by Dr. Lucien C. Warner, chairman of the International Commitee of the Young Men's Christian Association. The nature of the gift and of the trust assumed by the International Committee was expressed in the dedicatory address by Miss Gould, who said in part: "It should be perhaps clearly understood by all that the naval branch is not a charity in the ordinary acceptance of the term, for the sailors who come here will pay for their board as in a hotel or boarding-house, but the building will be devoted to them and their interests, and the sum exacted will be very moderate. Mr. Chairman, this building represents the time, thought, labor and money of many different people. In the name of the Woman's Auxiliary it is now committed to the care of your committee, and we earnestly hope you will give careful attention to its management in order that the good intended may be accomplished. We trust that the men of the navy will always find here a cordial welcome in a well-conducted establishment, where they will meet only good and wholesome influences."

The following congratulatory letter from President Roosevelt was read: "I deeply regret that it will not be possible for me to be present. Every encouragement should be given our soldiers and sailors to live up to the high ideal of their calling, and I take pleasure in extending through you to those who have so generously interested themselves in this noble effort my congratulations and best wishes for the continued success of the great work so auspiciously begun."

Rear-Admiral A. S. Barker, Commander of the Brooklyn Navy Yard, referred to the building as "a reward of merit and a gift of love," and Rear-Admiral Higginson, commanding the North Atlantic squadron, said, "There are no men afloat better cared for than the marines and sailors of the United States Navy. On shore they have not been treated so well, but now we have a place to come to and we thank you for it."

Admiral George Dewey aroused great enthusiasm when he arose for a brief speech. He said: "It is a great pleasure to me to be here today, to witness the dedication of this magnificent building, for American sailors and marines, this beautiful home, the like of which is not to be found elsewhere in the world. It is both meet and proper that the provision for them which you have here established should be superior to all of its kind; for I believe—indeed, I speak, knowingly, and after much thought—that we have in our navy the best in all the world."

Secretary of the Navy, William H. Moody, was also present, and spoke briefly and heartily: " I have only been Secretary of the Navy two weeks, but I am prouder of it every day. We've got as good ships and as good officers, and the best enlisted men in all the world. They are worth taking care of, and this is the way to take care of them." In the afternoon, hundreds of sailors, marines, officers, and invited friends were received by Miss Gould, and a committee of the Women's Auxiliary of the International Committee, and inspected the gaily decorated building. Music was furnished by the Navy Yard Marine Band. A beautiful oil portrait of the late beloved Admiral John W. Philip was unveiled with appropriate ceremony, a touching eulogy being delivered by Mrs. E. A. McAlpin, President of the Women's Auxiliary.

The evening was devoted solely to the men of the Navy. William Sloane, Chairman of the Army and Navy Committee of the International Committee, presided. Addresses were made by several officers of the navy, Mrs. McAlpin and Miss Gould. In arousing "good blue-jacket cheers," the crowd of sailors and marines manifested their approval of the gift and their appreciation of the giver. The fact that the night before the building was opened over 100 men applied and paid for sleeping acommodations, is a guarantee of its popularity and of the need it will supply to jack-tars ashore.

There have been times when the wild beasts have been more merciful than human beings, and spared the woman cast to them in the arena. It is astonishing how little sympathy women have for women. In the home the mistress sees the maid with the signs of suffering she recognizes so well, but she does not lighten the sick girl's load by a touch of her finger. In the store the forewoman sees the pallor and exhaustion which mark womanly weakness, but allows nothing for them. It is work or quit.

Doctor Pierce's Favorite Prescription makes weak women strong and sick women well, by curing the womanly diseases which undermine the health and sap the strength. "Favorite Prescription" establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness.

"When I first commenced using Dr. Pierce's medicines," writes Mrs. George A. Strong, of Gansevoort, Saratoga Co., N. Y. "I was suffering from female weakness, a disagreeable drain, bearing-down pains, weak and tired feeling all the time. I dragged around in that way for two years, then I began taking your medicine. After taking the first bottle I began to feel better. I took four bottles of Dr. Pierce's Favorite Prescription, two of 'Golden Medical Discovery,' one vial of the 'Pleasant Pellets,' also used one bottle of Dr. Sage's Catarrh Remedy. Now I feel like a new person. I can't thank you enough for your kind advice and the good your medicine has done me."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Pleasant Pellets are the most desirable laxative for delicate women.

"Religion thrives best where there is enterprise. It carefully eschews all world-mindedness, but inspires industry, economy and frugality. Strong faith is needed to mingle with the stirring activities and gainful pursuits of this day, that the treasures which are collected may be laid up in heaven."—William Hosmer.

The route to heaven is over the highway of holiness.

A DANGEROUS DRINK is impure water. It brings on diarrhoea, cramps and piercing pain in the bowels. Counteract the effect of bad water with Perry Davis' Painkiller. Take it in your grip when you travel.

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READINESS TO DO GOOD.

If we spend our time proposing to do something, and never do it, it will be lost time. The claims of the Church and of the world are on us. We cannot be all our lifetime getting ready, but must stand ready to put our hand to any good work within our reach. A comparatively little effort done at once may be better for the cause of religion than ten times as much labor ten years afterwards. If one soul is saved and set on the road to heaven, it is better than to wait in uncertainty for an opportunity to save ten. The condition of sinners is desperate; and what is done for them must be done promptly. Like shipwrecked men, they must be rescued soon or it will be tooo late. When the first alarm is given the life-savers on the coast haste to the rescue. The world of unconverted men is sinking in the waves of sin, in jeopardy every hour. What is done for the present generation must be done now. A boy called to a passer-by that a man had fallen into a swamp and to make haste or he would die. "How deep is he in?" "In to his waist," was the answer. "Oh, well, there is plenty of time to get him out." "Yes, but he is in head first." The case was desperate, and did not admit of delay. So opportunities must be seized on or lost forever. In almost any case, what is done must be done quickly if success is to be attained.—The Presbyterian.

Let the nobleness of your mind impel you to its improvement. You are too strong to be defeated save by yourselves. Refuse to live merely to eat and sleep. Brutes can do these, but you are men! Prepare yourselves to endure toil. Resolve to rise; you have but to resolve. Nothing can hinder your success if you determine to succeed. Do not wase your time by wishing and dreaming, but go earnestly to work. Let nothing discourage you. If you have but little time,, improve that little; if you have no books, borrow them; if you have no teacher, teach yourself; if your early education has been neglected, by the greater diligence repair the defect. Let not a craven heart of love of ease rob you of the inestimable benefit of self-culture.—Selected.

An inch of performance is better than four miles of promise.

Christianity is not so much the advent of a better doctrine as of a perfect character.—Bushnell.

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WHAT IS CONSECRATION?

It means to yield to another, to give up, to set apart. A real consecration implies that the things surrendered are no longer our own. They are the rightful property of the one to whom the consecration is made. Our prerogative henceforth is only to hold and administer. We are trustees and not proprietors. Do we always realize this when we lay our gifts on God's altars? I fear not. How often we take back the offering we have brought! How often we nullify our formal consecration by a practical replevin! Let us see to it that the devotements we make to the Lord are real, final, permanent.

Some one asked the late Dwight L. Moody if he had read a certain book. He replied, "No, I believe there is poison in it; at least I have heard so on good authority." The friend said, "But wouldn't it be well for you to read it for yourself?" "No," said Mr. Moody, "if I take poison in my stomach the doctor has to come with a stomach-pump to take it out. Why should I take poison in my mind? I might never be able to get it out."—Ladies' Home Journal.

A WESLEYAN RULE.

By what fruit of the Spirit may we know that our hearts are cleansed from all sin?

"By love, joy, peace, always abiding; by invariable long-suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness and evenness of spirit."—Wesley.

The Christian who enjoys ten thousand blessings from today, and yet feels no special gratitude for them, would do well to examine his heart most closely in order to see whether he is really in the faith or not.—Anonymous.

The first two things in the early Church were prayer and missions, and the deepest alliance in the early church was between missions and prayer.—Robert E. Speer.

To take up the Cross of Christ is no great action done once for all. It consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

If Tired, Restless, Nervous, Take Horsford's Acid Phosphate.

It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

Christ began his sermon on the mount by declaring that the poor, the suffering, the mourning, are blessed. Those whom we call unhappy he calls blessed, for they shall be comforted.

CHANGE OF WATER is the great peril of vacation time. Pure water is scarce, hence disturbances, *always serious*, of the stomach and bowels. Perry Davis' Painkiller has never failed. Can it fail in your case?

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